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Peter Doub

CENTENNIAL
OF
METHODISM
IN
NORTH-CAROLINA,
CONTAINING THE
HISTORY AND ADDRESSES

DELIVERED AT THE FIRST CENTENNIAL MASS-MEETING CELEBRATION, HELD BY ORDER OF THE NORTH CAROLINA ANNUAL CONFERENCE, AT METROPOLITAN HALL, IN THE CITY OF RALEIGH, N. C., MARCH 21ST TO 26TH, 1876.

EDITED BY
REV. L. S. BURKHEAD, D. D.,
PASTOR OF EDENTON STREET M. E. CHURCH, SOUTH.

PUBLISHED IN BEHALF OF THE METROPOLITAN M. E. CHURCH,
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DEDICATION.

TO ALL WHO LOVE
OUR LORD JESUS CHRIST
AND WORTHILY BEAR THE NAME OF
METHODIST,

THIS VOLUME IS AFFECTIONATELY DEDICATED BY

THE EDITOR.

CONTENTS.

	PAGES.
Introduction,	VII
Organization,.....	1
Address of Welcome, by Col WALTER CLARK,	2
The Pioneer Preachers of North Carolina—Their Struggles and Triumphs, by Rev. W. M. ROBESY,	16
The Pioneer Preachers of North Carolina—Their Struggles and Triumphs, by Prof. W. C. DOUB,	39
The Introduction and History of Methodism in Raleigh, North Carolina, by Rev. A. W. MANGUM,	76
The Influence of City Churches on the Rural Districts. by Rev. H. T. HUDSON,	140
Historical Sketch of Greensboro Female College, by Rev. Dr. T. M. JONES,.....	159
Historical Sketch of Trinity College, by Rev. Dr. B. CRAVEN,.....	178
Historical Sketch of Davenport Female College, by Rev. W. M. ROBESY,.....	193
The Relation of Methodism to the Origin and Progress of the Sunday School Work, by Rev. E. A. YATES,	206
The Relation of Methodism to the Origin and Progress of Bible, Missionary and Tract Societies, by Rev. E. L. PERKINS,.....	230

Eulogy on the Life and Labors of Rev. Peter Doub, D.D., by Rev. M. L. Wood,	244
Methodism—Its Revival History, by Bishop E. M. MARVIN,	269
Church and State, by Hon. JOHN N. STAPLES,	325
Points in North Carolina History,	355
Resolutions, by Rev. T. A. BOONE,	356
Methodism—Its Itinerant Plan of Operation, by Rev. W. S. BLACK,	358
Resolutions of Thanks,	375
The Sunday School—A Field for the Employment of the best Talent, by Rev. J. J. RENN,	377
Raleigh Christian Advocate and Religious Journalism, by Rev. Dr. J. B. BOBBITT,	405

INTRODUCTION.

In 1874, Rev. H. T. Hudson published an article in the *Raleigh Christian Advocate* calling attention to the fact that the "first circuit organized in North Carolina was in the year 1776, a year immortalized by the memorable Declaration of American Independence."

Early in the year 1875, Rev. R. S. Webb published a communication in the same paper proposing to *celebrate* in some suitable manner the *centennial* of North Carolina Methodism.

Some time in September, 1875, Rev. H. T. Hudson called *special* attention to this subject, and urged it with much force on the ministers and members of the Methodist Episcopal Church, South, in the bounds of the North Carolina Conference. In this article a proposition was made to raise money for the benefit of the *three colleges* of the Conference; and also to build a Metropolitan Methodist Church in the city of Raleigh, North Carolina. The "*key-note*" was struck, and from this time until the annual conference, the subject was agitated by the editors and correspondents of the *Raleigh Christian Advocate* and spoken of favorably by the secular press of the State.

The North Carolina Annual Conference convened in the city of Wilmington, N. C., December 1st, 1875, and during the morning session of the first day, the following action was had, viz:

"On motion of Dr. Burkhead, the committee of Presid-

ing Elders was directed to nominate a committee to consider the propriety of observing the Centennial of Methodism in North Carolina." In pursuance of this action, the following committee was appointed by the Conference, viz :

"CENTENNIAL COMMITTEE.

<i>Ministerial.</i>	<i>Lay.</i>
L. S. BURKHEAD,	T. G. WHITAKER,
J. B. BOBBITT,	JAMES SOUTHGATE,
R. S. WEBB,	W. C. DOUB,
B. CRAVEN,	R. R. CRAWFORD,
L. W. CRAWFORD,	A. A. SCROGGS,
H. T. HUDSON,	F. A. CLARKE,
P. J. CARAWAY,	E. J. LILLY,
I. T. WYCHE,	J. W. MCGEE,
J. E. MANN,	R. T. GRAY,
W. C. GANNON,	W. F. KORNEGAY,
R. O. BURTON.	T. C. WILLIAMS."

This committee met, and was organized with Rev. L. S. Burkhead, D. D., *Chairman*, and Prof. W. C. Doub, A. M., *Secretary*. In due time the committee presented its report; and, on Monday, December 6th, 1875, after some amendments, the report was adopted, as follows, viz:

"REPORT OF THE COMMITTEE ON THE CENTENNIAL."

The committee to whom was referred the subject of observing the year 1876 as the Centennial of the introduction of Methodism in the State of North Carolina, report as follows:

On the 21st day of May, 1776, "at a Conference held in the city of Baltimore, a circuit, called "Carolina Circuit," was organized, embracing an indefinite extent of territory and allowing the preacher in charge large liberty for his efforts in spreading "Scriptural holiness" throughout this hitherto unoccupied field. What a wide expanse is here presented for the matured thought of the developed Methodism of 1876. *There* was one solitary preacher,* a stranger to every citizen of the State, belonging to a people who were unknown to all that dwelt in this vast extent of territory; even the name of the founder, under God, of this form of Christian faith and worship had never penetrated this remote region—all external surroundings were unpromising—and that herald of the Cross, with his horse, saddle-bags, Bible and hymn-book, trusting with a firm and unwavering faith in the God that had redeemed and pardoned him through the blood of his Son, came pioneering this unexplored realm, and carrying the "glad tidings" of the personal salvation that he experienced in his own consciousness, to those that sat in "the region of darkness and the shadow of death."

One hundred years, in the Providence of God, have passed away, and what things do we now behold? A great people instinct with the life and soul of a glorious Christian faith, churches, colleges, schools and seminaries of learning dotting this whole land, and the vitalizing power of Christianity informed with the energy of divine truth reaching into and elevating all classes, conditions and forms of belief.

*There were *three* preachers sent to the "Carolina Circuit," from the Baltimore Conference, held May 21st, 1776, viz: Edward Drumgoole, Francis Poythress and Isham Tatum.

Three generations of peoples have gone to their great reward, hundreds of Methodist preachers are enjoying the fruition of that glorious hope they preached to a dying world, thousands upon thousands of holy men and women have, with their pastors, joined the innumerable company of the redeemed, and are to-day singing that grand anthem that swells throughout the arches of glory and is pealing onward through the cycles of eternity, and thousands more, preachers and people, are hastening to join the glorious throng; and still the work goes on, widens, deepens, enlarges and pierces the serried ranks of sin, and girds itself for grander efforts. Let us see what a great work has been accomplished, and prepare for still greater triumphs.

Within the bounds of the North Carolina Conference there are one hundred and fifty pastoral charges, manned by one hundred and fifty effective soldiers of the Cross. We have nineteen superannuated preachers that have worn out their frames in pushing on the work, whose hearts warm within them at the triumphs they have witnessed and at the prospect of the rewards just before them. Two hundred and twenty-one local preachers are in our different fields of labor assisting by their counsels, efforts and characters, and fifty-four thousand members fill up the rank and file of this grand army. There are over six hundred Sunday schools full of the thought and power that Methodism has infused into our literature—nigh on to four thousand teachers are drilling recruits for the supply of the wasting powers of those that have “fought their fight” and gone to their reward—and this array of leaders is followed on by nearly thirty thousand children of the Church, preparing to lift up the weapons that have fallen from the unnerved grasp of those that so gloriously wielded them for the faith. We have three

Conference colleges—a college was the cradle of Methodism—with property valued at one hundred and twenty-five thousand dollars; fifty-five parsonages worth seventy-six thousand dollars, and six hundred and sixty churches worth six hundred thousand dollars. And this is only a sketch of what is included in the North Carolina Conference, not to mention the vast interests in the State of North Carolina within the bounds of the Virginia and Holston Conferences.

In view of these facts and statistics, your committee deem it interesting and proper to pause and look back over the field where this great conflict has been fought and won, and gather up, as far as possible, and put into active use for other conflicts, the results of this glorious past, and record the labors, toils and triumphs of the blessed dead. Your committee therefore recommend the Conference to adopt the following resolutions, viz:

Resolved, That we will celebrate the year 1876 as the Centennial of North Carolina Methodism.

Resolved, That we hold in the city of Raleigh, commencing on the 21st of March—a mass meeting of three or more days' continuance—that appropriate religious services be held and addresses be made by such persons as shall be selected by a committee of five (three preachers and two laymen) to be appointed by this body, developing the history of the church, and that one or more of our Bishops be invited to aid us by their presence and counsels.

Resolved, That the Presiding Elder of the Raleigh district, the preacher in charge of the Edenton Street church in Raleigh, the senior editor of the *Raleigh Christian Advocate*, W. J. W. Crowder and W. J. Young be appointed a committee to make arrangements for the celebration called for in the second resolution.

Resolved, That we will labor to raise sixty thousand dollars to liquidate the debts of the three colleges of the Conference.

Resolved, That one whole month be devoted to holding religious centennial meetings in each pastoral charge. That each pastor be requested to preach on the great distinctive doctrines and polity of Methodism, viz : the universality of the atonement ; justification by faith ; regeneration ; the witness of the spirit ; personal holiness ; the itinerancy, and the necessity of our revival system—especially as developing the history and triumphs of Methodism in this State and in the world—and that we may thus interest all our people, young and old, in all the enterprises of the church, and heartily enlist them in aiding their development and success.

Resolved, That during the month devoted to centennial meetings each pastor shall thoroughly canvass his charge, making, if possible, personal application to every member of his congregation—to all friends of education and progress—for donations, for the objects above stated ; and, if it be not possible for the pastor to personally solicit all within his charge, that he be requested to enlist wise, prudent and active members of his congregation to see that this whole matter be brought to the attention of every one.

Resolved, That each Presiding Elder shall designate the month for holding the centennial meetings in each of the charges of his district, and that he be requested to hold not less than three special mass meetings within the bounds of his district for the purpose of arousing the energies and activities of the church to the importance of the great objects contemplated.

Resolved, That each Presiding Elder shall be requested

to set apart Saturday of his District Conference as a centennial day, and that he shall prepare, or cause to be prepared, a programme of exercises for that occasion, and that he shall have a collection taken up for the object named.

Resolved, That Saturday of the next Annual Conference be designated as the "Conference Centennial Day;" that a suitable programme be arranged for that day by a committee appointed by this Conference for that purpose—the object being to present a summary of the results of the efforts of the centennial year, and for general thanksgiving to Almighty God for His benedictions upon us.

Resolved, That each donor be privileged to direct the application of his donations to any one or more of the centennial objects, and that his directions be faithfully carried out.

Resolved, That the several sums collected by the operation of these resolutions be promptly transmitted by the Presiding Elders and preachers in charge to the proper agents or managers of the interests named.

Resolved, That the preachers and members of the Virginia and Holston Conferences, within the bounds of the State of North Carolina, be earnestly invited to unite with the North Carolina Conference in the observance of this centennial year.

Resolved, That all the Bishops of the Methodist Episcopal Church, South, are hereby cordially invited and earnestly entreated to be with us at as many points within our bounds during the year as possible, and assist us by their presence, efforts and Godly counsels in carrying out the great purposes contemplated in this report.

WHEREAS, We shall need more than ever the medium of the *Raleigh Christian Advocate* to give wide publicity to the

centennial proceedings, speeches, historical reminiscences, &c., therefore,

Resolved, That the preachers be requested to put forth extra exertions to enlarge the subscription list of that paper as early in the year as possible, and also during the centennial month.

L. S. BURKHEAD,

Chairman.

A. W. Mangum offered the following resolution, which was adopted :

Resolved, That if more than sixty thousand dollars shall be raised, that the excess, to the amount of twenty-five thousand dollars shall be applied to the building of a Methodist Church in Raleigh.

On motion of Prof. W. C. Doub, it was resolved that a collection be taken at the Centennial at Raleigh to aid in building the Metropolitan Church in that city.

On motion of J. P. Moore, it was resolved that the pastor of Edenton Street Church be appointed agent to carry out the resolutions of the Conference and the plan of the trustees in reference to the erection of the proposed new church.

Rev. J. P. Moore was appointed to the Raleigh District, and Rev. L. S. Burkhead to Edenton Street Church, Raleigh.

The committee appointed by the third resolution to carry out the provisions of the second resolution, consequently consisted of

REV. J. P. MOORE,

“ L. S. BURKHEAD,

“ J. B. BOBBITT,

“ W. J. W. CROWDER,

W. J. YOUNG.

L. S. Burkhead acted as chairman, and W. J. Young as secretary of of said committee. This committee arranged the following programme for the celebration, viz :

“CENTENNIAL OF NORTH CAROLINA METHODISM—GRAND MASS-MEETING IN RALEIGH, NORTH CAROLINA, BEGINNING MARCH 21ST, 1876, AND CONTINUING SIX DAYS.

1. *Organization.*

2. *Address of Welcome*—Col. Walter Clark, Raleigh, N. C.

SUBJECTS FOR DISCUSSION.

1. *Methodism and its Founders*—Bishop H. N. McTyeire, D. D., Nashville, Tenn.

2. *Pioneer Methodist Ministers and Laymen of North Carolina—Their Struggles and Triumphs*—Rev. W. M. Robey, A. M., President of Davenport Female College, Lenoir, N. C. ; Prof. W. C. Doub, A. M., Greensboro, N. C.

3. *Introduction and History of Methodism in Raleigh, North Carolina*—Rev. A. W. Mangum, A. M., Professor in the University of North Carolina, Chapel Hill, N. C.

4. *The Influence of City Churches on the Rural Districts*—Rev. H. T. Hudson, Shelby, N. C.

5. *Progress of Methodism in the 19th Century*—Bishop D. S. Doggett, D. D., Richmond, Va.

6. *The Educational Interests of Methodism in the North Carolina Conference—A Brief History of the three Colleges of the Conference*—Rev. T. M. Jones, D. D., President of Greensboro Female College, Greensboro, N. C. ; Rev. B. Craven, D. D., LL. D., President of Trinity College, Trinity, N. C. ; Rev. W. M. Robey, A. M., President of Davenport Female College, Lenoir, N. C.

7. *Methodism—Its Relation to the Origin and Progress of the Sunday School Work*—Rev. E. A. Yates, Presiding Elder of Newbern District, Beaufort, N. C.

8. *Methodism—Its Relation to the Origin and Progress of Bible, Missionary and Tract Societies*—Rev. E. L. Perkins, M. D., Newport, N. C.

9. *Eulogy on the Life and Labors of Rev. Peter Doub, D. D.*—Rev. M. L. Wood, A. M., Olin, N. C.

10. *Methodism—Its Revival History*—Bishop E. M. Marvin, D. D., St. Louis, Missouri.

11. *Church and State*—Hon. John N. Staples, Greensboro, North Carolina.

12. *Methodism—Its Itinerant Plan of Operations*—Rev. W. S. Black, Presiding Elder of Wilmington District, Magnolia, N. C.

13. *The Sunday School—A Field for the Employment of the Best Talent*—Rev. J. J. Renn, Chapel Hill, N. C.

The foregoing programme was arranged, and all the speakers were invited as nearly the same time as possible. No one speaker knew what line of thought any other would pursue. The addresses are published in this volume in the order in which they were delivered, *and as delivered*.

The able and exhaustive addresses of Bishops McTyeire and Doggett do not appear in this volume. *They could not be procured*.

During the Centennial Celebration many able sermons were also delivered. These do not appear in our book. Bishops McTyeire and Doggett, Rev. W. H. Bobbitt, Rev. L. L. Hendren, Rev. John N. Andrews, Rev. S. D. Adams, Rev. W. D. Lee, Rev. J. S. Nelson, Rev. R. O. Bur-

ton, Rev. V. A. Sharpe, Rev. D. A. Long, Rev. F. L. Reid, Rev. T. A. Boone, Rev. W. C. Gannon, Rev. I. T. Wyche and others. All preached to the edification of their hearers.

The fruits of that form of christian faith and effort, known as Methodism, now waves in rich and golden harvest before the eyes of the civilized world.

The progress of Methodism is the most remarkable religious fact in the history of North Carolina and of the United States, which the first century of our national existence has developed.

In 1776 there were in North Carolina three Methodist preachers and six hundred and eighty-three members. In 1876 there are nearly five hundred Methodist preachers, white and colored, traveling and local, and about 120,000 members.

The Baptists, Presbyterians and Protestant Episcopalians were all in North Carolina long before the Methodists. The Baptists are perhaps nearly equal in numbers in North Carolina with the Methodists. The Presbyterians do not number 20,000. The Episcopalians number about 4,500. In the "Old North State" the Methodists out-number the Presbyterians about six to one, and the Episcopalians about twenty-five to one.

In 1776 there were in the United States twenty-five Methodist preachers and four thousand nine hundred and twenty-one members. In 1876 there are in the United States more than forty thousand Methodist preachers, traveling and local, white and colored, and three millions of members.

The Baptists had the start of the Methodists in the United States about one hundred and twenty-five years ;

and there are now, according to the "American Baptist Year Book :"

	PREACHERS.	MEMBERS.
Missionary Baptists.....	13,117.....	1,815,300
Anti-Missionary Baptists.....	434.....	41,454
Free-Will Baptists.....	1,294.....	70,629
Seventh-Day Baptists.....	82.....	7,336
Six-Principle Baptist.....	12.....	2,000
Total.....	14,939.:	1,936,719

Presbyterians had the start of the Methodists in the United States about sixty years, and there are now, of all branches of Presbyterians, seven thousand preachers and nine hundred and eighty seven thousand six hundred and thirty-seven members.

The Protestant Episcopalians, as the "Established Church," were here before either of the denominations above named, under legal protection and patronage, and they have now about three thousand one hundred and forty preachers and two hundred and seventy-five thousand members.

The Methodists out-number the Baptists in the United States more than *one million*. They out-number the Presbyterians more than *two millions*, and they out number the Episcopalians more than *ten to one*.

Many of those who have been converted through Methodist instrumentality have found their way into other branches of the church of God. How many we have no means of knowing, but the number is large. While this is true, we thank God that many of these Methodist converts, who have found a home in other communions, have carried

with them the experience and power of vital piety, and are laboring and praying for the success and triumph of evangelical christianity. This fact may, in a measure, account for the growing spirit of christian fraternity and good will, which these churches manifest towards the Methodists.

The census of the United States for 1870 presents the following facts, viz : All denominations in the United States taken together have seventy-two thousand four hundred and fifty-nine organizations, sixty-three thousand six hundred and eighty-two church edifices, which contain twenty-one million six hundred and sixty-five thousand and sixty-two sittings, and three hundred and fifty-four million four hundred and eighty-three thousand five hundred and eighty-one dollars' worth of property.

The Methodists have twenty-five thousand two hundred and seventy-eight organizations, twenty-one thousand three hundred and thirty-seven edifices, six million five hundred and twenty eight thousand two hundred and nine sittings, and sixty-nine million eight hundred and fifty-four thousand one hundred and twenty-one dollars' worth of church property. Hence in 1870, the Methodists had more than *one-third* of all the church organizations, *one-third* of all the church edifices, nearly *one-third* of all the sittings, and nearly *one-fifth* of all the church property in the United States. Methodists are also in advance of any other denomination in the United States in Sunday schools, missions, institutions of learning, the publication and distribution of religious books, tracts and newspapers, and in contributions of men and money for the elevation and salvation of mankind.

The success of Methodism has been wonderful. The grand *secret* of the success of Methodism is to be found :

1. In its doctrinal system.
2. In its spiritual life manifested in the happy christian experience of its ministers and members.
3. In its methods of operation, which have grown out of its spiritual life.

The doctrines of Methodism are *true*. Every one of them has been inspired by the Holy Ghost, and clearly revealed in the Scriptures. The spiritual life of Methodism is the *exemplification of its doctrines* in the lives of its ministers and members, as these have been applied and attested to human consciousness by the Holy Ghost, demonstrating the power of Christ to “save unto the uttermost” all who come to God by Him. And the *methods of its operations* are the outgrowths of its spiritual life, which, under the constraining power of divine love, labors to “go into all the world and preach the gospel to every creature.”

As an ecclesiastical, aggressive organism, Methodism has no equal. It is grand in unity, sublime in the harmonious operation of the various parts of its machinery, and glorious in its efficiency. How wonderful! that all the ministers and members of Itinerant Episcopal Methodism, in every department of christian labor, with its ten thousand seemingly conflicting interests, should be *one in heart* and effort, all toiling for the achievement of one grand purpose—the salvation of human souls! The salvation of souls is the *one grand design* of all the operations of Methodism, and the only reason for the existence of ecclesiastical organization. This is *the* reason for the existence of the visible church. Every organization, calling itself a church, which fails to recognize this true object of its existence is condemned already. Every such organization, which subordinates the *paramount work of saving souls* to anything else

unchurches itself and falls from grace. If, therefore, the saving of souls be the *one* grand, paramount object of ecclesiastical organization and effort; that organization, which is most successful in saving souls, is the best and the wisest. The degree of success will be in proportion to the wisdom and efficiency of the methods and the machinery operated. That church organization will be most successful which has the purest and most perfectly Scriptural system of doctrine, which develops out of this doctrinal system the most exalted christian life and experience, and which, by its methods of operation, brings its doctrines, and the moral and spiritual life produced by them to bear, with the greatest aggressive force upon the world.

The history and success of Methodism demonstrates the correctness of the view thus briefly set forth :

“See how great a flame aspires,
Kindled by a spark of grace !
Jesus love the nations’ fires,
Sets the kingdoms in a blaze.”

Shall the fire burn on until the world shall be illumined with millennial glory, and Christ shall come to “claim the heathen for inheritance, and the uttermost parts of the earth for his possession ?” If so, Methodism must gird itself for still grander achievements.

May God keep us one in doctrine, one in experience, and one in effort to save souls ! For then, may we hope, before another hundred years have passed away, the banner of Methodism will wave round the world, and her glad shout blend with the harmonies of heaven.

EDITOR.



PROCEEDINGS
OF A
MASS-MEETING

HELD IN

Raleigh, N. C., March 21=26, 1876,

FOR THE PURPOSE OF CELEBRATING THE

CENTENNIAL YEAR OF NORTH CAROLINA METHODISM.

FIRST DAY.

MARCH 21, 1876.

The Mass-Meeting called by the North Carolina Conference of the Methodist Episcopal Church, South, to celebrate the *Centennial of Methodism in North Carolina*, assembled in Metropolitan Hall, March 21st, 1876, at 10 o'clock A. M., and was called to order by Rev. J. P. Moore, P. E., of the Raleigh District, who opened the exercises by reading the 91st Psalm, and a portion of the 5th chapter of the Gospel according to St. Matthew. He then announced the 741st hymn, which was sung by the choir to the tune of Sessions, after which the audience joined in prayer, led by Rev. J. P. Moore. The 156th hymn was then sung to the

tune of Coronation and the audience again joined in prayer, led by Rev. E. A. Yates.

Rev. J. P. Moore then announced that the Committee of Arrangements had performed the duties assigned it by the Annual Conference up to the present time, and that the meeting was now ready for permanent organization.

Rev. L. S. Burkhead, D. D., from the Committee of Arrangements, moved that Bishop H. N. McTyeire, D. D., assisted by Bishops D. S. Doggett, D. D., and E. M. Marvin, D. D., be requested to preside over the meeting, which motion prevailed.

On motion of Dr. Burkhead, the Presiding Elders of the North Carolina Conference were requested to act as Vice-Presidents.

Bishop McTyeire then invited the Presiding Elders to seats on the rostrum.

On motion of Rev. Dr. Burkhead, Rev. F. L. Reid was elected Secretary.

On motion of Rev. J. P. Moore, the usual courtesies were extended to the Reporters for the Press.

Bishop McTyeire then introduced to the audience Col. Walter Clark, of Raleigh, N. C., who welcomed the visitors present to the homes and firesides of the citizens of Raleigh in the following address, viz:

Mr. President, Ladies and Gentlemen :

I deem it a high honor that I have been selected by the Methodists of Raleigh on this Centennial Anniversary of Methodism in North Carolina, to welcome to our city, to our homes and our firesides,



Walter Clark

the representatives of the great Methodist Church, gathered here from all parts of North Carolina, and some of you even from the distant bounds of the General Conference. This is, indeed, a year of Centennials. This is the hundredth anniversary of our National Independence. This is also the hundredth anniversary of the organization of our State government and of the existence of our State as a Republic, but it is not less memorable to us as the one hundredth year since the standard of the Great Missionary Church was unfurled in North Carolina. One hundred years ago that great tidal wave of Christianity, known in history as the Methodistic Revival of religion, first struck upon *our* shores.

The vast extent to which it has diffused itself and the lasting benefits which it has conferred upon our people and our State, we have this day met to commemorate.

It is well to look backward to the beginning of this great movement. A little over two centuries-and-a-half ago a monk of the order of St. Augustine, while crawling on bended knees up Pilate's Stairs, near the Vatican in Rome, caught by the ear of faith, from the blue skies above him bent, a call to his Great Mission.

Seven years later he nailed his immortal Theses on the gates of the Church at Wittenberg. It was a call to arms. Europe awoke from centuries of priestly rule and the Reformation began. Forty years saw the utmost limits of its conquests, beyond which it has not since penetrated, and the beginning of its retreats.

Luther himself perceived this, and died in the conviction as he sadly declared, that no revival of religion could last more than thirty years. The Reformation, under Luther, was more an attempt to overthrow the organic system and the abuses of the Papacy than an evangelical revival of the spiritual life of the Church. Hence its early loss of power. Its banners, once trailed in retreat, have never since fluttered in an advance.

It is not from the Reformation of Luther, then, that we can date. Great, as that movement unquestionably was, it was iconoclastic, not revivalist. It crippled the Papacy, but it did not evangelize the world. When John Wesley, *clarum et venerabile nomen*, and his co-adjutors appeared upon the scene of action not only religion, but morality was at its lowest ebb both in Great Britain and on the Continent. Such is the concurrent testimony of the writers of the times. The degradation, the immorality, the infidelity of the age was all pervading. It reached all classes and blackened alike the palace and the hovel. To use the language of the historian "the prevailing immorality in its grossness and its universality equalled, if it did not surpass the infamy of the Lower Empire and of France before the Great Revolution" The nations sat in the shadow of a great moral death.

From the Rectory of Epworth and from the midst of such times, in the providence of God, proceeded the great religious movement which affects so largely our common Protestantism and, which is destined to affect it yet more profoundly. In the

language of an eminent member of the Church of England, "it is from the labors of Wesley and from the year 1739 that the religious epoch now current must date its commencement." Then was made a Declaration of Independence against all rites and creeds save as aids to faith. Then it was that Protestantism began to assume as its cardinal principle that "the purification of the individual man, pursued in his individual freedom and on the responsibility of his individual conscience" is the characteristic design of Christianity. Methodism, as it was the beginning of a clearer perception of these principles, has ever remained their incarnation.

The remarkable man who was the divine instrument, chosen like David from the masses of the people, to inaugurate and lead this great moral revolution, is a study within himself. His labors were simply stupendous. His writings would fill a library. His travels were usually forty-five hundred miles a year down to his seventieth year, and at this rate his journeys equalled the circuit of the globe once in every six years, preaching during these journeyings two, three and four times a day. He preached in his work over forty-two thousand sermons, being an average of fifteen per week. He attracted the largest congregations of modern times, on occasions numbering over thirty thousand people. "His genius for government," says Macaulay, "was not inferior to that of Richelieu." There was too, a military coolness about him in times of danger that impressed all beholders. He was a namesake and

possibly a kinsman of the greatest Captain of England—he who

“Far away”

“Against the myriads of Assaye

“Clashed with his fiery few and won,”

and against whose sombre lines the fiery onsets of France (on a greater day) foamed themselves away. John Wesley, in the estimation of competent critics possessed a greater military genius than Arthur Wellesley. His immense capacity for labor, his wonderful capacity for organization, marked him for a leader among men. But his most wonderful conception was the *Itinerant System*. It was the born-soldier and organizer that conceived the design. It was a stroke of genius, unless we say that it was a revelation of Providence. The itineracy is essentially a military organization. The world contains nothing else like it.

There are no precedents for it. The only institution that even remotely resembles it is that founded by Ignatius Loyola, and that attained such power that it was said “the Order of Jesus is a sword, whose handle is at Rome, and whose point is everywhere.” Antagonistic to the Jesuits, both in its motives and in its objects, it has surpassed them in its organization and in its success.

The world has seen no other triumphs like those achieved by it. Working to East and West, it began by evangelizing Great Britain and Ireland. It then carried the Missionary standard of Methodism to the Continent of Europe, to Africa, to the East

Indies on the one hand and on the other to the West Indies, to Canada and the United States, whence on either hand its pioneers and advanced guards have penetrated the Islands of the Australasian seas, and at the Antipodes have joined the links of the chain of Christian labors and Christian charity, which now encircles the globe.

Mr. Wesley threw himself on the general demoralization of his times without reputation, without money, with no resources but the soul within him and God above. He devoted all his great energies during a long life, in spite of obloquy and derision, for what he deemed the highest good of his species. Great intellectually, great morally, and great physically, when he died in the eighty-eighth year of his age and the sixty-fifth of his ministry, he had seen the Church, which he had founded, spread throughout the United Kingdom, settled in the West Indies, France and Canada, and episcopally organized in the United States, "with a discipline, a literature, and a Psalmody." He died at the head of a compact host of five hundred and fifty itinerants, thousands of local preachers and more than one hundred and forty thousand members.

Great Britain has erected a statue to him in her new Houses of Parliament, but he has achieved a fame in this life more extensive than the English language, and in the life to come a reward which Eternity must measure. The great men who have founded physical empires have left them to fall as soon as the hands that moulded and made them are withdrawn. But Wesley's empire, founded in the

souls and the hearts of men, widens with every year, extends with every century, and as has been justly said "of the few names whose influence will be potent, millions, perhaps myriads of years hence, should this habitable globe endure so long, is that of John Wesley." Paul still preaches around the world to-day. Luther still holds at bay Rome and its abominations. And Wesley lives and breathes in that revival of religion, which is evangelizing the world.

Time fails us to speak of his co-adjutors—those bold, early itinerants, whose labors and whose dangers will compare with those of man on any field of action. Whitfield was the Demosthenes of the modern pulpit. His very name lingers as a memory of eloquence. Coke, another of them, was the first Protestant Bishop whose feet trod the soil of the New World. After episcopally organizing the Church in this country, and committing the trust to Asbury, after evangelizing the West Indies, and traversing Great Britain and Ireland, after originating and founding on an organized basis the Missionary cause, he died at sea on his way to evangelize the vast country which had known no missionary since St. Thomas, and, which had lately been wrested from Barbaric rule by Clive. He sleeps beneath the ocean—a fitting tomb for the Great Missionary whose zeal, like its waves, reached to every shore and its surges roll an eternal requiem for the sainted dead.

One hundred years ago one circuit, created by the Baltimore Conference of that year, and of indefinite

proportions, embracing the Carolinas, was all of Methodism that was to be found within the State of North Carolina. By a Providential provision the itineracy came with its wonderful adaptation to our country just as it was needed. The American Revolution made this country the gathering place of the nations.

No other system could have prevented the relapsing of the country into infidelity. There was no state Church, organized churches could only be formed where members already existed. The harvest was plentiful, the reapers were few. At this juncture Methodism came forward with a machinery adapted to the work. *Essentially missionary and propagandist*, it sent its itinerants into every nook and corner of the land. It preached through them the word to thousands and thousands, who could have been reached in no other way. Its hardy itinerants kept pace with the march of immigration, if not ahead of it. They raised the Church spire, where the smoke of the wigwam had scarcely disappeared and from one end of the Union to the other "their hortatory preachings thundered along the American circuits," rescuing and redeeming a nation. The zeal of the itineracy rising to religious chivalry, their devotion to their work, their disregard of ease made them one of the most self-sacrificing, laborious, practical and successful bodies of men in the history of the world. To the Church militant they have been what the tenth Legion was to Cæsar, what the Old Guard was to Napoleon—always in the van, and the thickest of the fight—a

solid lance-head of iron tempered in the fire of battle. They were like the famous Persian Corps known as the Immortals, in which one no sooner fell than another took his place. The itinerants forded creeks, swam rivers, slept in forests,

“Unconquered lords of pleasure and of pain;
No dangers could fright them and no labors tire.”

They labored as if the judgment-fires were about to break out. To them the Cross was the Fiery Cross of the Scotch Highlander, flashing over hill, over valley, summoning all alike—the laborer from his work, the miser from his hoard, the reveler from his revelry, the grieving from the dead, and when one bearer of the circling Signal of Alarm fell exhausted, another sprang to grasp it and bore it aloft till he too should fall in turn. Do you ask the result of their labors? Beneath the dome of a world-known building in London lies the bones of the architect whose genius raised and formed the edifice. To kings, and lords, and heroes on either hand rise monuments carved with eulogies. Over the resting place of the architect lies an unadorned slab with only these words: “Do you seek *his* monument, look above you.” And that dome stands a lasting and eloquent monument to his memory. But long after the towers of St. Paul’s shall have sank into their primeval dust, the speaker who shall stand here or elsewhere, and welcome on a Centennial morning, the recurring anniversary, will say as I do to this assemblage, do you ask the monument to the labors of Wesley and his itineracy, “Look around you.”

Their monument in North Carolina is this: That where one hundred years ago one circuit, just organized was the possibility, to-day more than one hundred circuits, more than two hundred itinerants, more than three hundred local preachers and nearly eighty thousand communicants arise a living reality to tell of Methodism—to say nothing of the thousands that have gone before, of the revivifying influence brought to bear on other churches and of those converted under Methodist teachings, who have joined other communions.

Nor is this all, there are in North Carolina over eight hundred Methodist Sunday schools, with over five thousand teachers, training nearly fifty thousand children to take our places as we pass on over the river. Within the limits of the State are four Conference colleges, seventy parsonages and eight hundred churches. Strike out Methodism from the present of North Carolina, strike out what it has been, destroy its past, and the present and past of North Carolina would be dark, dark indeed.

Shall we see what Methodism has done in the Union? An Evangelical Alliance of Protestant churches was held in New York in 1873, and by the returns made to that meeting, it appeared that there belonged to the Methodist family of churches in the United States over eighteen thousand itinerants, over thirty thousand local preachers forming with the other membership nearly three million one hundred and fifty thousand communicants, being considerably more than one-third, and within a fraction of one-half the Protestant communicants in this

country. Besides this, the Methodists' own fifty-three colleges, thirteen collegiate institutes, thirty thousand churches, and as many schools with nearly two hundred thousand Sunday school teachers, training two millions of children.

But there is scarcely a field of action where the ever advancing standard of this *Great Missionary Church* has not been carried.

In the wilds of Africa, in the jungles of Asia, along the American shores, amid the spicy breezes of the far-off island world,

“By many an ancient river,
On many a palmy plain,”

its folds have floated to the winds of heaven. And wherever it has gone, there have gone with it the earlier hymns of the Church. More truly than of the drumbeats of England can it be said of the hymns of Charles Wesley, that “commencing with the rising of the sun, and keeping pace with the flying hours as they speed, they encircle the world with an unbroken succession of the national airs of Britain,” and they have added to the glories of earth the triumphs of heaven. They have been more devoutly committed to memory, and oftener repeated upon a death-bed than any other poems in the language. It is difficult to obtain the exact statistics, but from the most reliable information, it may be said that the Church founded by John Wesley, but little over a century and a third ago now counts upon the globe one hundred and fifty thousand ministers, (local and itinerant) ten millions

communicants and forty millions of hearers. With truth it has been said, "the Methodist Church is a revival church in its spirit, a missionary church in its organization."

Such was the beginning, such has been the history and such are the present proportions of the Methodist Church. Millions now dead and gone, she has taught "how to live and how to die." What a glorious future is before her in the countless ages yet to come.

But why should I speak further of war in the presence of Hannibal—indeed in the presence of so many Hannibals. Shall I address you on Methodism and its founders? Bishop McTyeire will speak on that subject to-night. Shall I turn to the interesting subject of the wonderful progress of Methodism in this century? Bishop Doggett will treat of that subject in his masterly style on Thursday. Shall I dilate on its revival history? Bishop Marvin will illustrate that subject on Friday. Shall I speak of the pioneers of Methodism, and their struggles, of the educational interests of North Carolina Methodism, of the Sunday School Work, of the Bible, Missionary and Tract cause, or of the itinerant system? Turn which way I will, these subjects have been portioned out to gentlemen fully conversant with their subjects, and whom we will all have the pleasure of hearing during the week.

One hundred years from to-day, in the providence of God, another Centennial of Methodism will be held in the City of Raleigh. Times, manners, even Governments may have changed. Perhaps State

and county lines may have vanished. Perchance a city of more than one hundred thousand inhabitants may occupy the site on which Raleigh now stands. Perchance the world will have grown wiser and better. Another speaker will welcome another and a larger Centennial. But whatever be the occasion, whatever the surroundings, in the name of the dignitaries, the ministers, the representatives of the Methodist Church here assembled, I ask him to say that the Methodist Church was on this day in full vigor, that it had kept the faith unspotted, that its usefulness was undiminished, that its organization was still preserved, and that it was arousing itself to fuller activity and greater faith and trusted to achieve those great triumphs for the cause of Christ which, like Abraham, we can see only by faith, but whose accomplishment that audience will have witnessed.

Before us lies spread out the week of Jubilee. Before us are the sermons and speeches of the leaders of the hosts, of the Captains in Israel, some of whom have marched from East to West beneath the Cross farther than the Centurions did beneath the eagles. It is a week of rejoicing, which the Methodist Church in North Carolina does well to give itself after one hundred years of labor and before again girding itself for another century of toil.

In the name of the Methodists, and the people of Raleigh, I again bid you a warm, a pressing, a hearty and an affectionate welcome to our city and the hospitalities of its people.

Bishop McTyeire responded on behalf of his colleagues, and the visitors present, in a most appropriate and touching speech.

Rev. Dr. Burkhead then announced that there would be preaching in Edenton Street Church at 3½ o'clock P. M., by Rev. J. N. Andrews, and in Person Street Church, at 3½ o'clock, by Rev. V. A. Sharpe.

At 7½ o'clock P. M., an Address, in Metropolitan Hall, by Bishop H. N. McTyeire, D. D., of Nashville, Tennessee. Subject: *Methodism and its Founders*.

The Long Meter Doxolgy was sung, and the meeting adjourned, with benediction by Bishop D. S. Doggett, of Richmond, Virginia.

EVENING SESSION.

The Centennial exercises were resumed in Metropolitan Hall promptly at 7½ o'clock P. M., Bishop D. S. Doggett, in the chair. The meeting was opened with religious services by the Chairman.

Bishop Doggett then introduced Bishop H. N. McTyeire, who addressed the audience on "*Methodism and its Founders*."

The address was a *master-piece*. The good Bishop held the vast audience spell-bound for two hours. We regret to say, the Bishop had not prepared the address for publication, and hence we can not lay it before our readers. *We deeply regret this*. Such facts and figures, so logically arranged and forcibly presented would be read with great pleasure and profit by the public generally, as well as by Methodists.

After announcements were made by Dr. Burkhead, the vast audience, led by the Choir, sung the Long Meter Doxology, and was dismissed, with benediction by Bishop Doggett.

SECOND DAY.

MARCH 22, 1876.

The Centennial exercises were resumed in Metropolitan Hall, at 10 o'clock A. M., Bishop E. M. Marvin, D. D., in the Chair.

The opening religious services were conducted by Rev. S. D. Adams, of Greensboro' Station, North Carolina Conference.

Bishop Marvin then introduced Rev. W. M. Robey, A. M., President of Davenport Female College, Lenoir, N. C., who addressed the vast audience on

“THE PIONEER PREACHERS OF NORTH CAROLINA—
THEIR STRUGGLES AND TRIUMPHS.”

MR. ROBEY said :

Mr. President, Ladies and Gentlemen :

The very first thing that I remember was a Methodist preacher. I also remember that I did not like him. The third fact in the order of memory, as I now have it, is, that I heard that that preacher was dead, and I was glad of it.



Very Truly Yours.
Wm. Roby



Why I did not like him, I do not distinctly remember; but why I was glad to hear of his death was, that I did not like him. I remember nothing of his personal appearance, except that he had black hair and keen black eyes. My mother says that he was a very holy man.

A year or two later there come along another preacher that I did not like—a tall, lank looking man with freckled face, blue eyes, and red hair. The ground of my dislike in this case I remember distinctly. On one occasion he insisted that I should be flogged for a piece of willfulness which I had the temerity to exhibit in his presence. I did not get the flogging, but it was not his fault. I learned, however, to be more discreet, especially in the presence of preachers, and always afterward they thought I was a very proper boy.

I believe these are the only Methodist preachers that I ever saw that I did not like.

About the second preacher that I remembered was named Sharpe—Thos. Mortimer Sharpe. For some reason or other I regarded him as a very great man, and continued in this belief till I saw Peter Doub and James Patterson. These two men at once monopolized all my ideas of greatness, and you will allow me to say that to-day I feel a reverence for the names of Peter Doub and James Patterson which I feel for no others.

I remember also the saintly and sainted John Rich. Like his divine Master he loved little children. I heard him preach once. He pleaded for the little ones. I thought he was a very angel.

These brief reminiscences will show you that my personal knowledge does not extend a great way back, and for this very reason I would gladly have given place to-day to some of our venerable fathers.

I am to speak of the Pioneer Methodist Preachers—their Struggles and their Triumphs. A more unsuitable man to speak on such a subject on such an occasion, I think, could scarcely have been selected. I say this with profound deference to the Committee, and shall be glad to know after I have done, that they do not agree with me. This, however, I did not find out till I had committed myself to the theme and the occasion in such a way that I could not honorably decline. At least, I thought so, and this is how I happen to be here now.

The Pioneer Preachers! I must confess that I know comparatively little of their personal history except their names. I could furnish you enough of these to make a respectable vocabulary; but I never had any taste for putting down long lists of names or statistical tables. Just that, would, I think, make a dry speech, especially for an occasion of such intense interest.

My ignorance of these men I must be allowed to attribute to some extent, at least, to themselves. The paucity of their personal records furnishes a key to their character. They were earnest, working men who took no great pains

“To leave their foot-prints on the sands of time.”

Their great purpose was to spread “Scriptural holiness over all these lands”—to have Christ im-

aged on the heart of mankind—to impress the truth in such a manner that *it* might be remembered rather than *they*. This done they were willing to be

“little and unknown.”

They journeyed, pilgrims and strangers in a strange land, always looking and pointing to the “city which hath foundations, whose builder and maker is God.” Profoundly impressed with the transitory nature of all terrestrial things, they sought no earthly tablets to blazon forth their deeds. Their ambition, if we ought to call it ambition, was, to tell

“The old, old story
Of Jesus and his love”—

to tell it well, and tell it truly, and, when they could tell it no longer, to “cease at once to work and live.”

But what of their struggles? Here again a veil is spread over them. Who shall lift it? They have not stopped to tell the story, thrilling as it would have been. And who can tell it but they?

Could we wake them from their sleep to-day would they tell it? No. They would come forth with the dust of the tomb upon them to seize the Cross and wave it over the world in the name of Jesus. Like the patriot soldier, just exchanged and fresh from his prison, they would demand their sword again—their old thumb-worn Bibles, “the sword of the Spirit which is the word of God.” The first thing they would ask of us would be “*license to preach*,” and the next, an *appointment*. Would

they go pioneering again for Jesus? Yes, to the frontiers of civilization.

Call up John Early, and Wm. McKendree, and Francis Asbury. Call up James Reid, and James Patterson, and Peter Doub, and Moses Brock, and Hezekiah G. Lee, and David B. Nicholson, and Philip Bruce, and their comrades in arms who fought and fell side by side in armor complete.

Call up the frozen form of Richmond Nolley from the swamps of Louisiana.

Come forth, ye battle-scarred heroes of an hundred years,—ye sweetly sleeping tenants of saintly tombs! Your children call you. On this Centennial day they would hear from your own lips, once so eloquent, the story of your struggles and triumphs—how ye fought and fell.

Listen! I hear them answer with united voice: “God forbid that we should glory save in the Cross of Christ.” Give us back our living tongue! Give us back our credentials! Put our vows upon us again, and send us whither ye will! We will go, and as we go we will preach.”

But we may not call them back. They are gone. God has taken them. They have done their work. They served their generation by the will of God, and now they sleep well. Let them rest.

One hundred years have rolled away since they began their work. They felled the forest, conquered the savages, and sowed the fields which are now ripe for the harvest. Ours it is to thrust in the sickle, ours to sing the harvest home. *Theirs* the toil, *ours* the joy.

I do not wish to say a word that will disparage any one, especially on such an occasion as this; nor to distinguish invidiously between the great and good who have lived and died in the past: and, above all, I would not be guilty of anything like vain boasting; but those who know anything of the early Methodist preachers as a class will justify me in saying that a more Apostolical race of men has never lived since the days of the Apostles themselves, and those who, do not and cannot discover this, are above all intelligent Christian people in the world, most to be pitied.

We appeal to facts. First, they were “called of God,” not by man, nor by the will of the flesh, but *of God*. And immediately they “conferred not with flesh and blood,” but were “obedient to the heavenly calling.”

Upon no other hypothesis can we account for their deeds and their success.

Nothing but the profoundest convictions of duty could ever have drawn them forth into such a field as that which they chose, and nothing but the same irresistible convictions could have kept them there. One and the same solemn, awful impression, “Woe is me if I preach not the gospel,” too distinct, too palpable, to be misunderstood, and too profound and soul-crushing to be thrown off, summed up the experience of every one of them on this subject. They did not rush into the ministry lightly, heedlessly, as children run after a new sight or a great wonder. To become a herald of the Cross was one of their great struggles. The reverence and fear

with which they approached the holy calling, reminds one of Moses when he stood at the foot of Sinai in the presence of the out-hanging signals of God's encampment.

Methodism was not then what it is now. The Methodist itinerancy was not then what it is now. Now Methodism is a grand thing. The "circuit rider" has come to be respectable. He is no longer watched under suspicion of robbery and sedition. I hope I shall not be accused of a want of due modesty in using this term and insisting upon it. True, the "circuit rider" has not yet come to be the *only* priest of the Most High God, but, nevertheless, he is respectable even here in North Carolina.

Times have materially changed. Figures have changed. Now there are in North Carolina almost five hundred of these respectable Methodist preachers. One hundred years ago to-day there were only three in the whole State. Now we have nearly a thousand churches; then we had none. Now we have our hundred thousand members, with, perhaps, four hundred thousand adherents: one hundred years ago we had, at most, but five or six hundred communicants and almost no friends. And North Carolina is but a type of the nation in this respect. I make these statements not to boast, but because I need them in the argument.

Now, a man may as well become a Methodist Preacher as anything else. A woman may as well become the wife of a Methodist preacher as any other man's wife. Neither loses caste by entering into a work so honorable.

It was far otherwise in the days of our fathers. The prospect for this world was dreary enough. The field was not inviting except to the eye of faith, and then the harvest was so distant that the sturdy, brave-hearted pioneer could not hope to be permitted to join in the harvest song.

It was no vision of earthly glory that lured him on—it was no position of place and power. The reason that he gave, nay, *felt*, for the zeal that was in him was, “*Called of God.*” “*Woe is me if I preach not the gospel.*” Had a voice spoken to him from heaven in the language of men, he could not have been more certainly assured in his own mind of the will of God. It was this profound, ever present conviction—this conscious vocation direct from heaven, through the ever-blessed Spirit, that carried him anywhere, everywhere, to preach the word.

If it be said that this uncalculating zeal was only a blind enthusiasm—that these laborious, self-sacrificing men were only victims of a morbid conscience; and that, though honest, they were deceived in regard to their divine vocation; and that, consequently, it is futile to argue from this their Apostolical character:—then we point to their credentials, inscribed, as by the finger of God, in their marvelous success.

When John sent to Jesus asking, “Art thou he that should come, or look we for another? Jesus pointed to his works. “Tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf

hear, the dead are raised, to the poor the gospel is preached."

We point to the works of these men. Surely they did preach the gospel. If they did not, what did they preach? Surely it was blessed of God; for men were converted, not a few, but thousands; and they brought forth the fruits of genuine conversion. Surely they planted a vine that has spread and filled the whole land, and the grapes are good, are they not? Is it then a branch of the true vine or not? Then where did they get this branch if not from God? Then were they not "called of God"? They were not called of men. Not called of God, they were not called at all. Then they went forth self-commissioned, impostors, blind zealots, without authority from heaven or earth, without recognition of God or man, "wolves in sheep's clothing," but as sheep in the midst of wolves, and they wrought profanely, blasphemously, in the name of Jesus, anathematized by the Church on earth, disowned of God in heaven:—hell against them, earth against them, heaven against them, and lo! the devils are cast out, the lepers are cleansed, the deaf hear, the dumb speak, the lame walk, the dead are raised, and the poor have the gospel preached to them:—in a word, sinners of all grades and conditions from the highest to the lowest, from the best to the worst are converted under their preaching; and to crown all, they die in triumph like Paul, and go up to heaven, and the church which they planted lives on, and succeeding generations rise up and call them blessed. "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?"

When the Lord ascended he gave the world to his disciples: "Go ye into all the world." John Wesley caught the spirit of this commission and gave it form in words only less sublime than those of Jesus: "*The world is my parish.*" This was the assumption of the old, original title. It was but a brief paraphrase of the great commission. It was, in the mouth of Wesley, not a declaration of right only, but of *imperative duty* to preach the gospel anywhere, everywhere. It was but the interpretation of his high vocation. The call to preach gave him universal jurisdiction to the full extent of his power, and to this extent demanded its exercise. The call to *preach* was a call to *go*.

This idea was transmitted from Wesley to his preachers. In their minds the two thoughts were inseparably blended, and crystalized into one solemn conviction of duty. The same impulse that brought them into the ministry also demanded an open field—a broad field for its mighty exercise. "The world is my parish" was their sublime motto, and they wanted a circuit embracing as nearly as possible the whole of it. A whole State or colony was not therefore esteemed a "hard circuit." It was only a "glorious field." What was such a circuit to one "called of God?"—to God's ambassador to a revolted world? What to one whose vision, faith, and hope, took in the world?

And what if he had no money—no horse? Did not the Apostles go without scrip or purse or staff? God has called. God says *go*. Conscience says, "Woe is me if I preach not the gospel:"—if I go

not Faith says, "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel."

If the ravens did once feed a prophet in the wilderness: If God did once rain manna from heaven for his people: If Paul found friends to bring him on his way that he might preach Christ, what need of money or horse? Money or no money, horse or no horse, the gospel must be preached.

The bread of life must be given to the perishing world. The few scattered sheep wandering in the wilderness and on the mountains must be sought out, fed, and protected. The poor that live in the dark, cold places of the earth must have the gospel preached to them. God says *go*, and *go* they *must*.

I do not propose to enter at length into historical details. This has been left for others more competent. But, by way of illustrating the abundant labors of our Apostolical fathers, I must be allowed to glance at an item or two.

We sometimes, even now, hear of heavy districts, large circuits, extensive travel, and long absence from home. Even in our own short and comparatively easy life we have seen some service, and, as we thought, endured some trials; but the history of our fathers, of what they did and endured, makes us ashamed of our complaints.

I choose as a specimen the date 1830, because at this date the work was so definitely marked out as to give a clearer idea than perhaps at any time previous.

At this time Charles Betts was in charge of the

Fayetteville District, which embraced the pastoral charges of Fayetteville, Bladen, Brunswick, Wilmington, Waccamaw, Georgetown, Black River, and Pee Dee.

Hartwell Spain was in charge of Lincolnton District, embracing Deep River, Montgomery, Yadkin, Rocky River, Sugar Creek, Lincoln, Rutherford, and Morganton.

Jos. Carson was Presiding Elder on Neuse District, which embraced Raleigh, Raleigh Circuit, Newbern, Trent, Beaufort, Straits, Black River, Top Sail Inlet, Haw River, and Snow Hill.

Moses Brock was in charge of Yadkin District, embracing Yadkin, Iredell, Salisbury, Shallow Ford, Franklin, Guilford, Caswell, Barrister, and Orange.

Roanoke District was manned by Benjamin Devany, and included Granville, Roanoke, Washington, Plymouth, Albemarle, Banks and Islands, Portsmouth, Neuse and Pamlico, Mattamuskeet, and Halifax.

Precisely the extent of each pastoral charge here mentioned, and how many sermons a week were required, and how many miles of travel, we cannot undertake to say. It is certain, however, from what we see that the work of a district at that day was no pastime, and that of an ordinary circuit of respectable dimensions, according to the ideas of the times, was but little better. These were the fields in which toiled and triumphed such men as Compton, Norman, Reid, Speck, Brame, Goodman, Doub, and Leigh, all of whom have long since exchanged the Cross for the crown.

Some one has said, that St. Paul was a Presbyterian. I am inclined to believe it: that is, he was a *good* Presbyterian; and if he was a good Presbyterian, he was a good Methodist too. At any rate, whatever he was, he had some very strong Methodist points. He was converted very much after the fashion of a Methodist. And then after being converted and called to preach it did not take him long to "prepare for the ministry." Then his zeal for the ministry—his counting "all things but loss for the excellency of the knowledge of Christ"—his eagerness to preach the gospel everywhere, to everybody, to go and preach even at Rome, and in the "regions beyond"—his disposition to *preach* rather than to baptize, to preach *Christ* and nothing but Christ, "to know nothing but Christ and him *crucified*"—his desire to build on his own foundation, and not that of another:—that is, to carry the gospel where it had not gone rather than to build up a church by proselyting the members of other churches:—all these points in Paul's history and character remind me very forcibly of the early Methodist preachers; or rather all these points in their history and character remind me of St. Paul.

What was there on earth too dear to them to be sacrificed for the sake of Christ?

They loved the quiet and happiness of home as well as other men. They loved their families and friends as well. They loved father and mother as well. They loved life as well. Yet, like Paul, they counted all these things "as loss for the excellency of the knowledge of Christ;" neither counted they their lives dear, if they might win Christ.

Who shall draw in colors deep enough the youthful itinerant's first heart-struggle between duty and love?

His horse is at the door. The hour, the momentous hour, has come. Now he is to go. Home is dear, dearer now than ever; but it is to be home no more. He may think of home, he may dream of home, but it is to be forever only as a thing that is gone. It is the last moment. A mother's arm is about his neck; a mother's kiss is on his brow, and O, there is a tear in his mother's eye—the index to a grief that only tears can express.

It is with him the hour of bitterness; but the hand of God is on him. He mounts and plunges into the wilderness, a wanderer with no abiding place. He journeys on like Jacob, and at night, it may be, like Jacob, lays himself down upon the ground, his pillow a stone. Ay, like Jacob, he may dream, and lo! a ladder reaching the heavens, and a vision of angels. Or like one greater than Jacob, he may encounter the Tempter in the wilderness, with no weapons of defense but the shield of Faith and the sword of the Spirit.

Be it as it may, vision of angels, or fiery darts of Apollyon, it ends in a new covenant with God, and with new strength and kindling zeal he goes forward. The last natural tie is severed, the last earthly ambition is immolated at the Cross. Henceforth he is God's, soul and body—God's herald to go, *go*, go, and cry everywhere, "The Cross, the Cross."

But I have another vision. It is of the old man.

He has grown old in the ministry. He is the old preacher.

Once he was young. Then it was, in the very spring-time of life—the time of buds and flowers—that he layed all on the altar. His young, manly strength in its vigor and prime: his fine, promising talents which augured nothing but greatness and distinction: all the vast possibilities of mind and soul he brought, without reserve, in life's bright morning, and laid at the foot of the Cross. He has watched the march of whole generations. The friends of his youth are all gone. Their children have come forth and passed him, and he has pointed them on to the city ahead, with a steady finger. They have entered their glory but he still lingers below.

Now he is old. They say he has lost the vigor of his youth. Ah, yes. But he *once* had it. There was a day when he was a giant. There was a day when the strong-holds of sin trembled under his strokes. Then he was young, and strong, and mighty. Then he brought all those great capacities and gave them to God. But now he is old.

They say the fire of his youth has gone out. Ah, yes. But it once burned. O, how it blazed! How it kindled! How it mounted! How it glowed around the Cross! How it caught from heart to heart, and ran and spread till all about him was on fire!

But now he is old!

They say he is not attractive now. His fancy is tame. His imagination has lost its eagle wings.

He is dull now. He does not soar as in other days. Ah! he was young then, and gifted. Then he had visions of God, and he drew aside the curtains now and then, and revealed glimpses of heaven. And men admired, and some trembled, and some wept, and some rejoiced.

But he is old now, and poor; for he has given all to God, and the world calls him poor.

And he is feeble. His limbs shake. His hand is not steady. His eye is dull, his thoughts clumsy and slow. Men are impatient and they turn away, and they do not want him for a pastor any longer, and do not want to hear him any more, and they say it is time to "*lay him aside.*"

The old man has reached the climax of his sorrows at last. This is the last and bitterest drop of the cup. It was once a great trial to take up the Cross. It is now a greater to lay it down. He has climbed the rugged mountains, traversed the desert, encountered the storms, shivered in the cold, faced every danger, endured every trial, carried every sorrow; but no rugged mountain, nor dreary desert, nor driving storm, nor shivering blast, nor threatening danger, nor privation, nor grief, ever brought sadness so heavy, or sorrow so deep, or shadow so dark as this one word, "*laid aside.*"

It is the devoted soul's last agony. Under it he sinks who never sunk under the weight of any cross, and in despair he prays "Let me cease at once to work and live."

But what think ye? Does he *now*, old and neglected, "*laid aside,*" as they say, worn out with

hard, faithful service, and poor: does he now charge himself with folly? Does he regret that he preached the gospel? Does he repudiate that Cross he has borne so many weary years, and which, like his Master, he must now lay upon another? Not he. He would traverse the same weary road again, and bear the same Cross. If he could renew his youth he would seek no other field. He would fly to the frontiers again. The pioneer spirit of St. Paul would carry him where no herald of the cross had ever gone. He would seek, enjoy again, the singular triumph of singing the first song, and praying the first prayer in the hunter's wild home. Even now from the verge of the grave, to the eye of his faith "the regions beyond" are like the mountains of Canaan to the eye of Moses when he saw them from Pisgah's top. They are the regions which he once hoped to enter some day in triumph. But age and exhaustion have come too soon. Nevertheless, his natural zeal is not abated—his faith is not shaken—his love is not chilled. He only yields to the stern mandate of a sovereign Providence, "Go get thee up and die." He gives place, because he must, to some Joshua who shall lead on the conquering host to final conquest.

But these descriptions are too general. They have their applications, in many points, to some of our gospel heroes of the present day; for we have them yet, and not a few, both young and old, and long may they live to give Methodism her nerves and sinews, her power and effectiveness. She cannot dispense with them yet; for she is yet only a

child. Her bloom of youth and her strength of maturity are yet to come. Those who celebrate her next centennial may behold her, a beautiful maiden almost ready to assume her sceptre over a subjugated world. The same heroic, self-sacrificing spirit which has brought her through the past century in health, must lead her through the next, and crown her in the day of her victory.

That spirit is in her to-day, the main-spring of her grand movements, the impulse of her progress. In proportion as that spirit continues to live and kindle will she continue to advance her out-posts, to lengthen her lines, to throw forward her pickets, to march to conquest. It is the spirit which lives and acts for the future. This was the spirit of our fathers. It was not for what *they* should see and enjoy that they sacrificed and suffered; but for what they might transmit to those who should come after them. It was a vision of faith that drew them on. It was the distant glory of the promised inheritance.

Let us draw a little closer to these men of fifty and one hundred years ago. How did they travel? We travel in splendid coaches now, not even drawn by noble steeds—not three or four miles per hour. but twenty or thirty. Cold and storm and gloomy night are nothing to us. Our heads recline on cushions while iron wheels roll us away a thousand miles. The swollen, turbid streams fret and thunder angrily, but harmlessly beneath us, while we sleep on. But how fared the pioneer preacher a hundred years ago? How did he manage to sweep

round his large circuit embracing what is now included in five, ten, or twenty counties? How did he traverse his district including the half or whole of a common State.

How did the Bishop visit the distant parts of his extensive diocese reaching from Canada to New Orleans? How did they pass the swollen streams unbridged and angry? Where did they lodge? Where did they preach?

Happy he who was borne by noble steed, or found a friend in the highway hackman! Happy he who chanced to meet a friendly welcome at the humble door of some frontier settler! Happy he who was not swept from his saddle by the surging waters! Even a Bishop did not hesitate to be found in the saddle, and, least of all, did the Bishop hesitate to swim in order to reach his appointment.

They went to Conference on horse-back. From all parts they come, far or near. They set out, one alone. Joined by another they two journeyed together. Like the men of Emmaus they communed together of the things which had happened, and it was no uncommon thing for Jesus to "draw near, and walk with them." As they advanced the number increased. Wherever they lodged at night some one preached. No time was to be lost, no opportunity wasted. The work was great—the time was short—the laborers were few. They sowed the fire all the way to Conference, no matter how long the journey. The longer the journey, the longer the luminous trail of flaming truth they left behind them. At Conference all the streams met flowing

together from all directions. It was a union of hearts as well as hands—of hearts all on fire, and ready to weld. They flowed together united in love and common sympathy. They flowed together in prayer—they flowed together in song, unitedly they preached. The theme was one, “*Christ and the Cross.*” The aim was one—the salvation of men. They told of their struggles and their triumphs—their conflicts and their victories. Together they sorrowed, together they wept, together they rejoiced, and together they pledged anew their undying fealty to Christ around the sacramental board.* Together they sang as only such men could sing

“ Jesus accept the praise
That to thy name belongs!
Matter of all our lays,
Subject of all our songs;
Through thee we now together come,
And part exulting in thy name.

In flesh we part awhile,
But still in spirit joined,
T’ embrace the happy toil
Thou hast to each assigned;
And while we do thy blessed will
We bear our heaven about us still.

O let us thus go on
In all thy pleasant ways,
And armed with patience run
With joy the appointed race!
Keep us and every seeking soul
Till all attain the heavenly goal.

There we shall meet again,
When all our toils are o'er,
And death, and grief, and pain,
And parting are no more :
We shall with all our brethren rise,
And grasp thee in the flaming skies.

O happy, happy day,
That calls thy exiles home !
The heavens shall pass away,
The earth receive its doom.
Earth we shall view, and heaven destroyed,
And shout above the fiery void.

These eyes shall see them fall,
Mountains, and stars, and skies !
These eyes shall see them all
Out of their ashes rise !
These lips His praises shall rehearse,
Whose nod restores the universe.

According to his word—
His oath to sinners given,
We look to see restored
The ruined earth and heaven !
In a new world his truth to prove,
A world of righteousness and love.

Then let us wait, the sound
That shall our souls release,
And labor to be found
Of him in spotless peace :—
In perfect holiness renewed ;
Adorned with Christ and meet for God.”

So sang the men who lived in the days that tried men's souls, and they meant and felt what they sang; and as they sang they turned their eyes to their new field, and their hearts grew stronger. Another campaign planned, another scene of sacrifice and holy toil, to some indeed the last!

On horseback again, swimming creeks and rivers, sleeping in the woods, preaching in small school-houses and bush arbors, skirmishing round the frontiers, searching out the scattered settlers to tell them that they have souls to save, and that Jesus is a Saviour, preaching and praying where man never preached or prayed before, they plant the Church in the vale and on the mountain, in the hedge and by the highway with a zeal and fortitude that finds a parallel no where this side the days of martyrdom.

I am aware that in speaking of the pioneer preachers of North Carolina I have only said what might be said of all pioneer Methodist preachers. It could not be otherwise, for they are all cast in the same mold. They are the same in every age and country. They are imbued with the same spirit, dwell upon the same theme, have the same object in view, have learned in the same school, encounter the same difficulties, pass through the same trials, and triumph by the same fortitude and faith. "They be brethren," and whoever writes the history of one, writes the history of all. To declare them faultless, to regard them as the greatest or best of men, would be absurd. But whatever may have been their faults or their follies, the facts in their history and their subsequent developments justify us in saying that

they were eminently the men for the times in which they lived.

And now, as we their natural and spiritual children and successors, enter upon the promising campaign of another century we can do them no greater honor than to emulate their example in faith, fortitude, and progress, to prove ourselves the men for the times in which we live. They took the world as they found it, and adapted themselves, not to its follies, but to its wants. We must do the same if we would be worthy of our ancestors. Could we commune with them to-day in their spirit homes, they would not have us roll the car of Methodism backward, but forward. They would say, as Jehovah said to Moses, "Speak unto the children of Israel that they go forward." They left their beloved Methodism in the front rank of God's sacramental host doing the work of evangelization, pressing like the morning star hard upon the retiring darkness of moral night; and they would conjure us by the love we bear their memory, and by the glory of the Cross, never to draw in her picket lines till her light shall go forth as the brightness of the morning, and her standard shall triumph in every land.

At the close of President Robey's Address, the choir sang an anthem—after which Bishop Marvin introduced W. C. Doub, A. M., Professor in Greensboro' Female College, who addressed the audience on the same theme, viz:

“THE PIONEER PREACHERS AND LAYMEN OF NORTH CAROLINA—THEIR STRUGGLES AND TRIUMPHS.”

PROF. DOUB said :

Mr. President, Ladies and Gentlemen :

Our pioneer fathers of 1776, where are they? What tongue has embalmed in fitting words their precious memories? What bard has celebrated in lofty verse their heroic deeds, their struggles and triumphs? Who has hewed out for them their sepulchres? Who has erected the lofty shaft towering towards the skies to perpetuate their names to all succeeding ages? What monumental bronze, or glittering marble has proclaimed to the world, that, in the throes of a revolution that rocked the social fabric to its lowest foundations, a race of heroes sprang up greater than an Alexander who overran a world and subdued all its peoples to his sway for his own glory; more deserving of lasting remembrance than a Cæsar, a Hannibal, or a Scipio; grander in all the elements that conspire to form the heroic character, than a Cromwell, or a Napoleon, who for purposes of personal glory, did not hesitate

“To wade through slaughter to a throne?”

Who of their successors can point to the last resting places of these dead heroes? Who can tell where their precious ashes repose? Who knows their names even? Who can point out with accuracy or describe with precision the scenes of their labors, and gather up and garner the fruits of their toils and

sacrifices? Who can paint the dangers that surrounded their pathways, or depict the sombre, threatening skies that lowered over them? Who can delineate the bows of promise that arched the storied clouds that beat upon them, or give a voice to the thunders that pealed above and around them? Who can mingle in the joys that filled their overflowing cups, or measure the faith and the courage that swelled their heroic breasts? Who can tell the friends that wiped the death-damp from their dying brows, and bore them company into that flood that separates the heavenly land from ours?

Did earth ever witness more heroic struggles than theirs? In the long and varying and shifting annals of the world's centuries, who have deserved better of their race than these self-denying, devoted heroes? Where can we find a parallel to their labors, their toils, their dangers, their sacrifices? What blood-stained heroes in all the ages of time can stand side by side with these unknown, obscure men, and claim to have been equal benefactors to the human race? Ye warriors, ye statesmen, ye paladins of chivalry, where is your claim to the love and honor of the race when set beside the unrecorded claims of these modest, self-renouncing preachers? The pages of earthly history have handed down your deeds of blood to posterity, and rendered your names and actions illustrious to future ages; *they* have sunk into obscure, unknown, and forgotten graves; but the good they did lives after them, and though man may not bestow upon them the honors due their great deeds, yet not one of them has failed

of his reward in the eyes of his great "Task-master," or will be forgotten in the day of the great reckoning. The influence of their actions, though not distinctly traceable, and incapable of separation from the sum total of the grand improvement experienced by the human family in the last one hundred years, will not cease to be felt down to the

"Last syllable of recorded time."

In grateful recognition of the good they have transmitted to us, and the blessings we now so happily enjoy from their efforts, be it our pleasing task to gather up the scattered fragments of history which may renew their memories to this generation, and perpetuate to succeeding ones the record of unexampled efforts in unexplored fields.

Preaching the gospel to dying men, is a grand, a noble, a glorious work. Man could aspire to nothing higher, it might even be counted worthy of angelic mission, for the Son of God himself deigned to take upon himself the form of man, and in human guise to work out a place for man's salvation from the fetters of sin, and for his restoration to the favor and affection of heaven. Ever since His ascension to glory, He has not been without faithful ministers to go out into all the world, to teach the nations, to call them to repentance and faith, and to preach the glorious coming of our Lord and Saviour Jesus Christ to judge the world in equity and truth. Wherever man has gone, the word has in some way reached him, and added ages have only accumulated the instrumentalities employed to regenerate

mankind. The workmen have fallen, but others have risen up to take their places. Persecution, dangers, troubles, difficulties and even death have threatened destruction to the faithful servants of God, and to stop the progress of their glorious work, but it has still gone on, and to-day has larger success than ever before.

In all the annals of the world's history, the labors of no more devoted men have been recounted, than of those who as pioneers introduced Methodism into the States of Virginia, North and South Carolina. Pioneer work for worldly gain and establishment is but rough work—under the most favorable circumstances it is enough to cause the stoutest heart and boldest hand to pause—but pioneer work is heroic work, and such as venture into it are of the heroic mould, and leave the impress of their character and their acts upon the age in which they live and the country that gave them being.

But the pioneer preachers, in worldly estimation, were engaged in a quixotic cause. Whether we consider the difficulties that were in their way; the appalling dangers that beset their pathway; the labors, toils and privations they had to endure; the obstacles constantly thrown before them; their slender means, or the inadequate preparation they may have had for this great work, we know not whether we should be more astonished that mortal men should engage in such unpromising or even forbidding enterprises, or amazed at their unexampled and extensive success.

No braver or more daring deeds were ever achieved

than by these pioneer ministers who first threaded these wilderness lands and risked all the dangers of the way, as well as from the people, and that too not for personal promotion, or to establish a claim for personal prowess, but at their own hazard and expense almost, to seek out the lost and the dying, to bind up the broken-hearted, to give light to the blind, to unstop the ears of the deaf, to subdue the rebellious to the peaceable kingdom of Christ, to cheer the disconsolate and sorrowful, to open fountains of joy and gladness in the wilderness, to cause the desert to blossom as the rose, and to establish the glorious reign of righteousness and brotherly love throughout the land. A burning desire to benefit and elevate the human race, swayed them as with a resistless impulse. Terrible denunciations confronted them if they faltered in the conflict; despair in this life and awful destruction in the life to come awaited them if they failed to "quit themselves like men" in this glorious contest. But they meant not to fail; they knew not to falter. Relying upon an arm stronger than man's, and supported by a power omnipotent and sure, the warfare was to have no doubtful issue, but they felt that a glorious victory was just before them, and they pushed with energy and courage onward. They knew that their Father had laid up for them the amplest rewards. If it were toil in this life, it would be rest in the life to come; if it were danger and death here, it would be peace and eternal life over yonder; if it were wounds and bruises and contumely and reproach, degradation and sufferings,

the sneers and ridicule of mortals, in this world, in the world to come it would be a crown of glory, the everlasting plaudits of the redeemed, and the approbation of the Lord of all. Say not, then, that they had not motives high as heaven, as broad as earth, to push them forward in this glorious work.

We cannot say with absolute certainty who was the first Methodist preacher to set his foot upon the soil of North Carolina. We think we can give strong proofs to show that it was he who first introduced Methodism into Virginia; but no historian, either religious or secular, has handed down to us positive evidence as to the first pioneer to our shores. From the year 1739, when Methodism first began its work in England, Mr. Wesley was continually, during a long and laborious life, entering into all doors opened up to him by Providence, or he was thrusting others forth into this work. Some time before the commencement of our revolutionary struggles, there were, in several parts of North Carolina, amongst our Presbyterian brethren, those who styled themselves "New School," or followers of Whitfield, the early friend and coadjutor of the Wesleys. Whitfield had blazed like a meteor throughout the length and breadth of the colonies, and had wonderfully impressed the people by his eloquence, zeal and self-devotion. Presbyterians from Virginia, Pennsylvania, as well as from Scotland and the North of Ireland, were stretched along on the borders of civilization from the Roanoke to the Catawba. The Scotch Presbyterians, after the fatal battle of Culloden had overthrown the hopes of the Chevalier St.

George, were driven from their homes in considerable numbers, and settled upon the waters of the Cape Fear; some Huguenots and Palatines, fleeing from persecution after the revocation of the Edict of Nantes, had come to the eastern part of the State about the waters of the Pamlico and the Neuse; large settlements of Quakers, fleeing from the stringent laws of other colonies, were made upon the Albemarle Sound and in Guilford, Wayne and Randolph counties; the Moravians had formed a community of German immigrants with Salem as their centre; whilst other portions of the State had been peopled by colonists encouraged to emigrate thither by liberal grants from the Lords Proprietors. None of these, so far as we know, brought with them a knowledge of the religious movement called Methodism, or gave it any welcome when, in later years, it was introduced by others.

Prior and up to 1773, Capt. Webb, Messrs. Embury, Boardman and Pilmoor, and Thomas Rankin, George Shadford and Francis Asbury had preached with considerable success in New York, Philadelphia, and portions of New Jersey, Delaware and Pennsylvania; and Strawbridge, Richard Wright, Robert Williams and others in Maryland and Virginia. We are not positively informed whether, as early as this date, a Methodist preacher had ever penetrated as far as the unknown wilds of North Carolina, but there are facts that go to prove that very shortly afterwards our State was favored with the labors of some of these evangelical preachers, for we have soon afterwards members reported from

the State, and Methodists are noticed by secular historians. In addition to the probable visit of Whitfield some years before, heretofore alluded to, Mr. Pilmoor, during this period, made a preaching tour through the State on his way to Charleston, and thus the people called Methodists came first to be heard of in our borders.

The first Conference, the printed minutes inform us, was held in Philadelphia, June, 1773. At that Conference preachers were appointed to New York, Philadelphia, New Jersey, Baltimore, Norfolk and Petersburg. Ten preachers were stationed, and one hundred members were reported from Virginia, and eleven hundred and sixty from the whole country. The next year seventeen preachers were stationed, and returns of members were made from Norfolk and Brunswick amounting to two hundred and ninety-one, and three preachers were sent to the Brunswick Circuit who, doubtless, did not confine themselves to the State of Virginia, but, in all probability, crossed over the line and preached in the adjacent parts of North Carolina; for, in 1775, we find an increase of six hundred and thirty-four members in Brunswick and Norfolk, and, in the next year (1776), the year that Carolina Circuit first appears on the minutes, besides seventeen hundred and thirty-six members reported from Brunswick and Norfolk, six hundred and eighty-three reported from North Carolina; showing thus very clearly that Methodism must have been introduced and that Methodist preachers must have labored in North Carolina prior to 1776, and even to 1775, for we

should scarcely expect an accession of nearly seven hundred members in a new field in one year, and that year the pioneer year.

We find this conjecture strengthened by other historians than our own. Foote, in his "Sketches of North Carolina," principally in the interest and commemoration of the Presbyterians in the State, incidentally states that there was a Methodist minister in the first Provincial Congress that met in Hillsboro', August 20th, 1775. This minister was Green Hill, from the County of Bute, afterwards divided into the counties of Warren and Franklin, Mr. Hill, I believe, living in that portion that was named Franklin. Col. Wheeler, in his history of North Carolina, says the Provincial Congress met in Newbern on the 25th of August, 1774, that Green Hill was one of the representatives from Bute county, as he was of the Provincial Congress that met in Halifax, the 4th of April 1776, and that he was elected by that Congress the 2nd Major of the regiment to be raised from Bute county, and, as it was significantly declared that there were "no Tories in that county," we may readily infer that he was a staunch friend of liberty, a christian hero and patriot, as have been his worthy descendants after him.

So we may conclude that it is pretty certain that Methodism had been proclaimed in North Carolina several years prior to the appearance of "Carolina" and "Roanoke" Circuits upon the minutes. Who first came over our borders to preach this new form of gospel truth to our people? Who first dared to

set up the standard of this despised people upon our soil? Let us see if these questions can be answered with any degree of satisfaction.

The Rev. Robert Williams first introduced Methodism into Virginia. He landed in Norfolk some time in the year 1772, and, in all probability, preached the first sermon ever preached by a Methodist in the State of North Carolina. At the Conference of 1773, before referred to, he was sent to Petersburg, and Richard Wright to Norfolk. It is believed that Mr. Williams spent part of that year in forming societies in portions of North Carolina bordering upon the Roanoke, as the Rev. Devereux Jarratt, that great evangelical preacher of the established Church, who so much assisted our pioneers in "deepening and spreading the word of God," says that many "societies" were organized in his parish, "*and other places as far as North Carolina.*"

Assuming this declaration to be true, literally true, we think we are justified in the conclusion that Robert Williams was the first to introduce Methodism into our State, and thus to lay the foundation for a work that has spread through our borders from seashore to mountain-top.

Robert Williams was an Englishman by birth. He was licensed to preach by Mr. Wesley and sent by him over to Ireland. Thence he came over to New York, and finally to Virginia and North Carolina, as we have just stated, and here, first of all, formed Methodist societies. Dr. Bennett, in his "Memorials of Methodism in Virginia," states that he received the Lee family into the societies, and

notably the Rev. Jesse Lee, the celebrated pioneer of Methodism into the New England States, some of whose earliest appointments were in North Carolina. It is said that Williams "was a plain, artless, indefatigable preacher of the gospel, and often proved the goodness of his doctrine, by his tears in public, and by his life and conduct in private. His manner of preaching was well calculated to awaken careless sinners, and to encourage penitent mourners. He spared no pains in order to do good. He frequently went to church to hear the established clergy, and as soon as divine service was ended, he would go out of the church, and standing on a stump, block, or log, begin to sing, pray and then preach to hundreds of people. It was common with him after preaching, to ask most of the people some questions about the welfare of their souls." The next year the name of Robert Williams is on the minutes, but he was appointed to no work, though he is known to have still labored in his old field, assisting those who were sent thither. It seems that he met Francis Asbury in Baltimore, on his way to the second Conference, held in Philadelphia, for Asbury says, "He gave me a circumstantial account of the work of God in those parts. One house of worship is built, and another in contemplation; two or three more preachers are gone out upon the itinerant plan; and in some parts the congregations consist of two or three thousand people."

In May, 1775, we find that Francis Asbury, that man of God, whose like has not been seen upon the continent, the great pioneer itinerant Bishop of

American Methodism, always at work, and always seeking out new fields of labor, was sent to Norfolk; George Shadford, Robert Lindsay, Edward Dromgoole, Robert Williams and William Glendenning were sent to Brunswick. A sweeping revival went throughout the whole land, and as a large increase of members was reported at the next Conference, and as so many preachers were assigned to the one circuit of Brunswick, it is presumed that the work extended, as before, into the adjacent parts of North Carolina, and that our people were served, not only by the first pioneer, Robert Williams, but also by the other preachers appointed to that circuit, and especially and notably by Edward Dromgoole, whose name is the first that appears on the minutes, as assigned to the Carolina Circuit by the Conference held in Baltimore in May, 1776, and who had for his colleagues Francis Poythress and Isham Tatum. "Carolina Circuit" must have been considered an important field, as when it first appears on the minutes, it had assigned to it three preachers, and these three amongst the ablest and most useful in the connection.

On the 26th of September, 1775, Robert Williams, this "good old man," as Bishop Asbury calls him, died. In his journal, Bishop Asbury says: "Tuesday, 26th, brother Williams died. The Lord does all things well. Perhaps brother Williams was in danger of being entangled in worldly business (he had located) and might thereby have injured the cause of God. So he was taken away from the evil." Bishop Asbury preached

his funeral on Thursday, the 28th. It was said of him that he "was neither a brilliant, nor a learned man," but "preached in an affectionate and animated manner," that "he went directly to the heart of his hearers." In his labors in southern Virginia, and presumably in northern North Carolina, he accomplished great good, not only in the circuits of which he had charge, but also in assisting George Shadford and others in that remarkable revival that spread throughout those regions about that time. He also contributed much to the instruction and establishment of the membership in the doctrines and discipline of the Church by the publication and circulation of many of Mr. Wesley's sermons and other works. In the minutes of the very first Conference in 1773, it is said "that Robert Williams is to sell the books he has already printed," but to print no more, "unless with Mr. Wesley's authority." Thus early did these wise and thoughtful pioneers recognize the power of the press in aiding towards the success of a good cause.

He was buried somewhere near Suffolk, Virginia. The exact place of his burial is not known, no stone marks the spot where his mortal remains repose, and although we cannot identify even the graveyard that holds his body, yet his "works do follow him;" and let the Methodists of North Carolina and Virginia, in this Centennial year of our Republic and of North Carolina Methodism, give all honor to him who first preached a Methodist sermon and circulated Methodist books within the borders of each commonwealth. Worthy successors took up

the glorious work so nobly begun by this self-sacrificing pioneer, and carried it forward to grand successes, as the history of our Methodism showeth. So much for the pioneer, Robert Williams; now let us see who may take rank with him as early introducers of Methodism within our borders.

There is every reason to believe that both Thos. Rankin and Francis Asbury were amongst the early pioneer ministers in the Roanoke and Albemarle sections of the State. Asbury landed in Norfolk in the spring of 1775. He made his headquarters at Norfolk and Portsmouth for five months, but he preached in all the adjacent country, and possibly reached some portions of North Carolina. He was certainly drawn into the extraordinary revival before mentioned in Brunswick and the adjacent counties, in which he labored with the simplicity, fervor and heartiness of his soul. Here George Shadford, assisted by his colleagues, and greatly helped by the saintly Jarratt, was conducting a series of meetings the like of which had never been witnessed or even heard of by the people of that day and country. It spread from man to man, from neighborhood to neighborhood, and from county to county, until the whole country was in a blaze of revival power hitherto unfelt and unknown. We are told that, in the summer of 1776, Thomas Rankin came into that section of Virginia, and, entering heartily into the work, went as far south as North Carolina, and, at "Roanoke Chapel preached to more than double what the house would hold. The windows were all open, every one could hear,

and hundreds felt the word of God;" that he "frequently preached and prayed until he was hardly able to stand." "There was no getting away" from the people "whilst he was able to speak one sentence for God." This revival, noted in the early history of Methodism, reached to fourteen counties in Virginia, and to considerable portions of North Carolina bordering on the Roanoke, and opened up the way to the formation of "Carolina" Circuit, as we have seen.

As intimated before, from the Conference held in Baltimore in May, 1776, there were sent to "Carolina" Circuit, the first organized circuit on record in this State, Edward Dromgoole, Francis Poythress, and Isham Tatum, and six hundred and eighty-three members were reported from North Carolina, clearly proving that what we have inferred is true, viz: that North Carolina was first reached by preachers from Petersburg, the Brunswick Circuit, and Norfolk, and also warranting the conclusion, in connection with other facts, that Methodism had spread to other counties adjacent, at least as far as the present county of Franklin.

But this year we also find the Pittsylvania Circuit established and manned by Isaac Rollins. From this circuit Methodism was, almost without any reasonable doubt, introduced into Middle and Western North Carolina, at least as far as the valley of the Yadkin. For this year, the minutes report one hundred members from the Pittsylvania Circuit, and one hundred and fifty for 1777, and that Isham Tatum and John Sigman were assigned to that

work the latter year. Thus we see that the work was rapidly spreading, though the country was just entering upon the troublous times of the Revolutionary war.

In some "Memoirs" of himself and times, left by the late Rev. Peter Doub, D. D., he says, in reference to the middle and western sections of North Carolina, "The earliest period in which preaching by Methodist preachers could have been held in this portion of the State, was in 1776, when the Pittsylvania Circuit first appears on the minutes, and Isaac Rollins was the preacher. To no earlier date than that can there be any data found, giving evidence of Methodism having been introduced into Western North Carolina. From 1776 to 1782, it appears that the Yadkin Circuit was included in the Pittsylvania Circuit, as no mention is made in the minutes, or any other document, of its existence again until this latter date. The Rev. Ira Ellis informed the writer many years ago that the Yadkin Circuit was taken off of the Pittsylvania Circuit, of which it was originally a part." I would state in corroboration of this, that the minutes for 1782 report the members in society in Yadkin and Pittsylvania *jointly* at our hundred and ninety one. But, in 1780, the Yadkin Circuit is to be found upon the minutes with Andrew Yeargin as preacher in charge and twenty-one members, two of whom were the father and mother of Rev. Peter Doub, D. D.*

*On the lands of the Rev. John Doub, who was ordained local deacon by Bishop Whatcoat, his credentials being in

The same year New Hope and Tar River are manned by Francis Poythress, John Major, and James O'Kelly, (men of might) and report nine hundred and ten members; but the next year Yadkin Circuit seems to have been dropped out and New Hope and Tar River report only eight hundred and thirteen members, but Marsh reports fifty and Edenton sixty. The next year, 1782, Yadkin reappears with three preachers, John Cooper, Enoch Matson, and George Kimble, and, as before said, its numbers were reported with the Pittsylvania Circuit.

At the Conference held this year, they "acknowledge their obligations to Rev. Mr. Jarratt, for his kind and friendly services to the preachers and people from (their) our first entrance into Virginia," and they "advise the preachers in the South to consult

the possession of the writer, in the year 1802, was held the first regularly appointed Camp Meeting in North Carolina. The year previous, (1801), a protracted meeting in Randolph county proving of absorbing interest was lengthened into a camp-meeting; as was a similar one, the same year, at the Haw Fields under the management of our Presbyterian brethren. These camp-meetings, we believe to have been the first that were held east of the Alleghany mountains, being at least as early as the one on the Cumberland mentioned by Bishop McTyeire in his Centennial address on the Founders of Methodism, and but a year or two after the first held in Kentucky, and which ushered in that glorious revival that spread throughout all the settlements in the Mississippi Valley. Doub's camp-ground was kept up until within the recollection of the writer of this, as he distinctly remembers seeing the venerable Benjamin Edge at a camp-meeting there.

him, and take his advice, in the absence of Brother Asbury." It seems also, from a memorandum in the minutes of this year, that the preachers in many sections were required to interchange their appointments "after six months;" so that the itinerant plan was strictly kept up.

The Circuits in North Carolina, so far as can be ascertained from the minutes, remained without change until the Conference of 1783, when we find Guilford, Caswell, Salisbury, Pasquotank and Bertie mentioned, and amongst the preachers we find the names of Jesse Lee, on Caswell; William Cannan and Henry Ogburn, on Yadkin; Philip Bruce, on Marsh; Beverly Allen, James Foster and James Hinton, on Salisbury; Ira Ellis and John Worley, on Tar River; John Easter, on Roanoke. There were thirteen thousand seven hundred and forty members in all the work and two thousand, three hundred and forty-one in North Carolina.

The first appointment to Wilmington seems to have been made at the succeeding Conference, and Beverly Allen and James Hinton were sent thither. Camden was made an appointment on the northern border, and Pasquotank was dropped out. The whole number of members in the United States was fourteen thousand, nine hundred and eighty-eight, of which three thousand, five hundred and eighteen were from North Carolina, not quite one-fourth of the whole membership. There were eighty-three preachers reported in all, of whom twenty-five were assigned to North Carolina, not quite one-third of the whole, evidencing the rapid spread of the work

and the importance attached to the field of operations embraced in the State.

The "Christmas Conference" of the year 1784 is memorable in the history of Methodism in America, as the one at which "it was unanimously agreed" "that circumstances made it expedient for us to become a separate body, under the denomination of the *Methodist Episcopal Church*." Thomas Coke and Francis Asbury are declared to be "Superintendents of our Church," and we first find "elders" placed over certain groups of circuits. There was no new circuit formed in the State, but we discover three "Elder's" districts and parts of two others within our limits. Asbury had been previously recognized as general assistant in America, upon recommendation of Mr. Wesley, and Thomas Rankin had also had a roving commission to visit all the circuits and act as Superintendent, though the progress of the war compelled him and all the English preachers except Asbury to return to England. Dr. Coke was now joined with Mr. Asbury in the oversight of the infant Church, and ever afterwards was accorded Episcopal functions whenever he was on this continent. The elders, deacons and assistants were specified. Twelve districts embraced the work in America, and amongst the "elders" we find the name of Richard Whatcoat, who filled many important positions, and was the third Bishop of the Church. After citing Mr. Wesley's letter at length, they concluded thus: "Therefore, at this Conference, we formed ourselves into an independent Church; and following the counsel of Mr.

John Wesley, who recommended the Episcopal mode of Church government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected Superintendent or Bishop, amenable to the body of ministers or preachers." We also find here, for the first time, two of those pointed, blunt, terse, honest biographies of fallen preachers, so characteristic that we are tempted to quote them, though the subjects of neither ever traveled in North Carolina. Here they are: "Caleb B. Pedicord—a man of sorrows; and, like his Master, acquainted with grief; but a man dead to the world, and much devoted to God."

And again: "George Mair, a man of affliction, but of great patience and resignation; and of excellent understanding."

It seems that they had also been taking up collections for "Cokesburg College," and had raised money to "send out missionaries." (Were they not all missionaries?) The number of members was reported at eighteen thousand, and of preachers at one hundred and four.

The infant Church being fairly launched upon its career of future prosperity and success, we may well pause a few moments and take a retrospect of what had been, under the guidance of God, accomplished in the perilous times since 1773, and to learn what we may, as to some of the actors, in those ever shifting and stirring scenes. Their *record* is on high; but the influence of their deeds may not entirely fade from the memories and lives of men.

In 1773, no organized Church existed; in 1784, a

fully organized and wisely managed Church was established. In 1773, there were ten preachers in the whole country, most of them Englishmen sent out by Mr. Wesley; in 1784, nearly twelve years afterwards, there were one hundred and four preachers, most of them natives of this country. In 1773, there were reported one thousand, one hundred and sixty members in the society, all but one hundred north of Virginia, and none from North Carolina; in 1784, there were eighteen thousand members in the whole country, of whom at least four thousand were from the State of North Carolina. In 1773, six circuits were reported for the whole work in America; in 1784, there were fifty-two circuits in the whole work, and twelve in North Carolina. In that time in North Carolina, Methodism had spread from its northern to its southern border, and from the seaboard to the Mountainous regions. Although the Revolutionary war had been fought and won within that period, and although the State had been overrun and devastated by the enemy and one of the most desperate and decisive battles of the war had been fought upon our soil and within the limits of one of our circuits, the glorious work was not crushed in its infancy, but, upon the cessation of hostilities and the establishment of a free republic, plumed itself with fresh vigor for loftier flights than it had ever before attempted. Most of those heroes that had first heralded Methodism to our people, were still lingering on the shores of time, and were yet battling in the Master's cause. Let us linger a little around their precious names.

Edward Dromgoole, whose name heads the list on "Carolina" Circuit, was an Irish emigrant. He came first to Baltimore, and was one of the earliest converts to Methodism in that city. He was admitted into the itinerancy in 1774 and located in 1786, but was ever afterwards and for many years, eminently useful as a local preacher. According to contemporary accounts, he was a man of "high order of intellect, of deep piety, and great moral worth." His influence was extensive, and he left behind him many descendants distinguished for high positions in Church and State, and marked by great eloquence and learning. One, his youngest son, was for many years a leading member of Congress from the State of Virginia, distinguished for his eloquence as an orator and his skill as a debater, as well as for his sagacity as a leader; and, another, a grandson, Rev. Edward Dromgoole Simms, A. M., was a laborious and greatly successful professor in Randolph Macon and La Grange Colleges, and in the University of Alabama. Even in the latter part of his life, Edward Dromgoole came over to his old field of labor in North Carolina and preached with an eloquence and power that produced wonderful effects upon his hearers. He lingered on the shores of time until in 1836, full of years and seeing the fruits of his labors, he died in the 84th year of his age.

Francis Poythress was admitted on trial in 1776, and was appointed second on the "Carolina" Circuit (not the *Caroline* Circuit as Dr. Redford has it in his History of Methodism in Kentucky, prob-

ably by typographical mistake.) Our pioneer work called out no one probably more remarkable than Francis Poythress. From the many prominent appointments he filled, he must have occupied a high position in the esteem and affections of the pioneer church. After filling many important positions in Virginia and North Carolina, he was transferred to Kentucky, where, consequent upon many years of laborious and exhausting pioneer work, his health and mind gave way and he ceased to labor. He was so highly esteemed by Bishop Asbury that he nominated him for Bishop, but he was, for some reason, not elected. He is represented as having performed all the work of an itinerant Methodist preacher with great fidelity and success, and as having been instrumental in bringing thousands of souls to Christ, and in laying the foundations of the Methodist Church in widely distant portions of the United States. Converted, even before he came into contact with the Methodists, under the ministrations of the devoted Jarratt, he had already thrown himself into the work of saving souls before the advent of the Methodist preachers into Virginia, and when they appeared, he heartily fell into their methods of work, cordially embraced their doctrines, and soon become a man of might in their ranks. He died in 1818 in Kentucky. North Carolina, Virginia and Kentucky Methodism owe to his memory a large debt of gratitude for his unselfish, faithful, self-sacrificing toil, for his ardent devotion to the work of the ministry, for his unbounded zeal in the service of the Master, and for his earnestness

in the salvation of the souls of the people. Though his mind was eclipsed and shorn of its power in his latter days, yet verily a great man in Israel fell when he succumbed to the power of disease.

The third name on Carolina Circuit in 1776 was that of Isham Tatum. His name first appears in the minutes that year. He traveled but few years, though he gave evidence of much zeal and ability in the work. He desisted from traveling in 1781 and settled in the upper part of Virginia, where he was much honored and beloved. In the second year of his own ministry, the Rev. Peter Dobb, D. D., met with this old servant of the Lord in Madison county, Virginia, where, upon marriage and location, he had settled. I quote again from his "Memoirs": "Here he became acquainted with Rev. Isham Tatum, who commenced the work of the itinerancy about the beginning of the Revolutionary war, or a little before, and for some years continued to travel. When he married he settled himself in the county of Madison, Va., and continued a local preacher for many years. He had been a minister for more than sixty years when he died. He was a very good, sound divine; very eloquent, and so highly esteemed by the public in this regard, that he was known throughout the country as the "Silver Trumpet." He also left a large number of descendants, most of whom are members of the church he so faithfully labored to establish."

What shall we say of John Dickens? A man of integrity and uprightness, "of quick and solid parts; a sound and close reasoner, and a very plain, prac-

tical and pointed preacher." According to Bishop Asbury, "a master of the English language," "a man of great piety, great skill in learning, yet drinking in Greek and Latin swiftly." He, when at Bustion's in Halifax, North Carolina, in company with Bishop Asbury, in 1780, "drew a subscription for a Kingswood School in America," which "came out a College in the subscription printed by Dr. Coke," "to which Gabriel Long and brother Bustion were the first subscribers." He aided the early preachers in starting and putting into successful operation their "Book Concern," and by "his skill and fidelity as editor, inspector and corrector of the press," enabled the church to lay wide and deep the foundations for a church literature unsurpassed in any other communion. One said that it might be written on his tomb with truth: "Here lieth he, who, in the cause of God, never feared or flattered man." With words of joy he passed away and left behind him a glorious record of good deeds. For many years, his son, the Hon. Asbury Dickens, was clerk of the United States Senate, respected and trusted, and retained in office by all parties.

Early in the history of Methodism, LeRoy Cole, a native of Virginia, was attracted to "Methodism as the best exponent of Christianity," and although educated "for the ministry in the Church of England," he hesitated not "to embrace the sacrifices and sufferings of an itinerant's life," and to plead his Master's cause amongst this despised people. Though meeting with many hardships, and much persecution, he meekly bore contumely and wrong

in his Master's cause, and outliving it all, retired for a time to the local ranks; but again, later in life, entering the itinerancy, he to the last exhibited great power, and, early in the present century, did much to forward the cause of Methodism in Kentucky, whither he emigrated in 1808.

What shall be said of John Major? "A simple-hearted man, a living, loving soul, who died, as he lived, full of faith and the Holy Ghost," "useful and blameless." Or of

Henry Willis? "A man of great gifts, natural, spiritual and acquired," who believed "that his call and qualifications were of a divine nature, and not to be dispensed with but by unfaithfulness, debility, or death." He possessed "great courage, tempered with good conduct; he was cheerful without levity, and sober without sullen sadness, or gloomy melancholy." Or of

Richard Ivey? "A man of quick and solid parts;" "a man of affliction," who "lingered out his latter days, spending his all, with his life in the work." Or of

Reuben Ellis? A man of slow, but very sure and solid parts, both as a counselor and a guide. In his preaching weighty and powerful; a man of simplicity and godly sincerity, "always ready to fill any station to which he was appointed, although he might go through the fire of temptation and waters of affliction."

Of William Partridge it is said: "In preaching, he was experimental, practical and plain; and none were at a loss to understand him. He drew his di-

vinity out of the Bible, and read authors but little.” “Industry, piety, peace, and harmony, were the motto of his house. As a Christian, numbers have *professed* sanctification, but he *lived* it.”

John Cooper was “quiet, inoffensive and blameless; a son of affliction, subject to dejection, sorrow and sufferings; often in want, but too modest to complain, till observed and relieved by his friends.”

James White was a “simple-hearted man, and a lively preacher; afflicted, yet active and laborious; soft and kind in his affections, patient in suffering, well received and much esteemed; successful in the work of God,—resigned in his death.”

Ira Ellis entered the ministry in the twentieth year of his age. He had many, responsible, and important fields of labor assigned him. After retiring from the itinerancy, he labored for thirty years in Virginia, in a local sphere, and in his old age, moved to Kentucky, where he died in 1841. Dr. Redford says of him: “He brought into the ministry talents of a high order, a constitution unimpaired, a spotless life, and a zeal that courted sacrifices, privation and toil. His labors were abundant, and his fidelity to the church was never challenged. He bore the ensign of the cross over hill and vale, into the crowded city, and to the mountain’s crest, amid pestilence, disease, and death, and never for a moment furlled the banner he held in his grasp.”

James O’Kelly is a noted name in early pioneer Methodist history. Amongst the earliest in the ranks, he was noted for his ability and power in the pulpit, and for the influence he exerted out of it.

Becoming dissatisfied with what he conceived to be anti-republican tendencies in the form of government adopted by the Church, he departed from his brethren, formed a society based on his own ideas, and now has a small number of followers in several parts of the country.

Philip Bruce is an honored name in Methodist history. Of Huguenot descent, "he was a native of North Carolina, a soldier of the Revolution, converted to God in early life, and with a pious mother joined the Methodists. Bishop Paine says of him: "He was for many years a Presiding Elder in the Virginia Conference, bore a conspicuous part in forming the constitution and polity of the Church, and was regarded by Asbury and McKendree as a wise and trusty adviser; and, after he had become superannuated, he came to Tennessee, and resided at his brother's." "He was a holy, cheerful, and useful preacher." "Like McKendree, he never married, but gave his whole life to God and Methodism; and, like him, he died happy. He professed to enjoy the blessings of sanctifying grace; he preached it, lived an exemplification of it, and died its witness.

Need we say anything of Jesse Lee, the Apostle of Methodism to the New England States, the friend and companion of Asbury? His name is known in all the churches. He was indeed of the heroic mould, fearing neither man nor devils, so that he might win souls to Christ. Ready, self-possessed, calm, witty, he applied the keen lash of ridicule to the opponents of Christianity and Meth-

odism, and forebore not to make the enemies of the cause feel his power. Held in high esteem in the Church, he helped largely in shaping its policy, was in all her councils, and was near being elected Bishop. Full of years and usefulness, he went to his grave honored and revered by all the Church.

But what should we say more of these dead pioneer heroes of the Church? for the time would fail us to tell of Coke and Asbury, of Whatcoat, of McKendree, and of George and of Garrettson; and in later days of Christopher S. Mooring, of Hope Hull, of Daniel Asbury, of Thomas Logan Douglass, of Benjamin Edge, of William Jean, of Henry Holmes, of Edward Cannon, of J. C. Ballew and his remarkable wife, of Benjamin Devany, of John Early, of Hezekiah G. Leigh, of Lewis Skidmore, of Moses Brock, the stern, the inflexible, the devoted, the self-poised, the brave, the witty, the fearless Methodist preacher, or of the young, promising, early removed Fletcher Harris, a native of Granville county, who exclaimed when dying that "it is living forever." All these and hundreds of others, their equals and fellows, have attained unto the "promise," and, with scarce a stretch of Paul's metaphors, it may be said of them, that "through faith" they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not

accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings, yea, moreover, of bonds and imprisonments; they were stoned * * * were tempted. Of whom the world was not worthy."

In North Carolina were born or labored other distinguished leaders of the hosts of our Israel. In Person county, our Senior Bishop first saw the light; on our southern borders abored Bishops Andrew, Capers and Wightman, and Mattamuskeet has the honor of having been a field of labor in the early ministry of Bishop Doggett. On the waters of the Roanoke was born that wonderful man of God, Dr. Lovick Pierce, that now lingers between this and the heavenly land; and, with his heart and soul and his body almost across the rolling flood, still fails not to warn sinners and to call the impenitent to Christ. There also was born his elder brother Reddick Pierce, who died many years since in South Carolina, and Caswell and Anson counties have the honor of having given to the Church Robert L. Kennon and Ebenezer Hearne, of Alabama.

These valiant soldiers marshaled on a gallant army of men and women, and arrayed them for the fight—laymen who hesitated not to bear the heat and burden of the day for the cause. These, too, shared in the toils and struggles of the early preachers, and although their names and deeds have not been embalmed to us in history, yet we can well imagine how they enjoyed the triumphs and shared in the sorrows of our early pioneer preachers. Mention is made of a few in those far distant times, and we

love to linger around the names of some that entertained and cared for Asbury, Coke, Whatcoat, McKendree and the other leaders of our hosts, such as Starling Gunn, George Harris, Edmund Taylor, brother Bustion and Gabriel Long.

This pioneer work will never again, with any probability, be surrounded with so much of difficulty and danger as was that that introduced Methodism into this State. North Carolina, it is true, had been a refuge for the persecuted and oppressed, and the Quakers, the Palatine, the Huguenot, the Presbyterian from other colonies, and the defeated Scotch-Irish after the disastrous battle of Culloden, and the Moravian, had all found a safe asylum from oppression on our soil.

But these revolutionary times were full of incidents, change and terror. Early in the struggle, nay even before the first gun had been fired at Lexington, the contest had been commenced within our borders. The royal governors could not, with all their show of power, quench the flames of liberty in our midst, but preachers and people alike fought the fight for country, as for the right to worship God as they deemed proper. These were unpropitious times for the pioneer Methodist preacher, who came denouncing sin, calling men to repentance under pain of eternal damnation, and hurling the terrors of the law against the impenitent. Was it strange if men should pause and be incredulous at this new fashion of preaching? Then, too, when they attacked the dogmas of the other churches that had preoccupied the land, as they unhesitatingly did, it

would seem that the contest was desperate, and the struggle hopeless. On the one hand, there was a string of Presbyterian settlements from the Roanoke to the Catawba, and the whole of the country around the waters of the upper Cape Fear, and stretching on towards the Pee Dee, was occupied by the Scotch-Irish Presbyterians, and the Baptists had for some time been established and were in some force in middle and western North Carolina; and the new preachers were, the most of them, with few early advantages of education and training for the work, poor and friendless, in destitution and often in absolute want, with nothing but their horse, saddle-bags, Bible and Hymn-book, and mayhap a few of Wesley's sermons or tracts, and possibly a bare change of raiment; and thus equipped, they boldly went forth to preach Christ crucified to the sinful, and to combat what they believed to be the errors of Calvinism, and to discuss Election, Reprobation, Final Perseverance, etc., etc., with such well trained Calvinists as Rev. James Campbell, of the Cape Fear region; Rev. Hugh McAden, of New Hanover, Duplin, and later of Caswell; with Rev. Alexandar Craighead, of Mecklenburg, Rev. David Caldwell, of Guilford, that inflexible old patriot and teacher; Rev. Henry Patillo, of Orange; Rev. Dr. John Hall, of Iredell, and numbers of other able settled ministers; and on the subject of Immersion, Infant Baptism, Communion, etc., etc., with Rev. Mr. Miller and other established ministers of the Baptist Church; and to meet with the peculiar difficulties growing out of the discussion of

the forms of faith and worship of other denominations. It seemed indeed a more than Herculean task, a hopeless struggle against all reasonable possibilities of success—but they shrank not from it. When we add to all these the sparsely settled country, the rude manners and customs of many of the frontier inhabitants, the savage wild beasts, and often the more savage human beasts they encountered, the hunger and toil, the blows and even imprisonments and persecutions, we may well see that they “counted not their lives dear,” so that they might win some souls to Christ.

As, in the mysterious providence of God, their labors were crowned with no small measure of success, and societies were formed on mountain, valley and stream, and the grand old forests were made vocal with their sublime songs of joy and trust, when the wilderness was yielding to their unrequited toil, and the rough places were made smooth, and they were rejoicing in the rich prospects of a ripening, waving harvest, when their hearts were mellowed with overflowing gratitude to God for success, when all things cheered and enlivened them; then the demon of dissension crept in, and contentions and bitterness and strife came in between friends and comrades, and threatened to destroy the good that had been done, and to forever blast all prospects for success and triumph in the future. Ambition reared her baleful head, desire for preferment, place and the applause of men came in with this direful passion, and pride, and selfishness and personal aims had well nigh proved

too much for many. But God had a work for his Church to accomplish in these lands far wider and deeper than had ever before been reached; and there were yet iron-nerved and tender-hearted heroes that felt the power of an impulse within them that denounced woes upon their own heads if they preached not and spread not this gospel. But they gave not back, they kept their faces to the foe, they faltered not in the contest; they feared not the issue, for was not the great Jehovah on their side?—and were they not *His* soldiers whose arms were strengthened for fight by *His* almighty power?

And they conquered, yea, gloriously, grandly conquered, and the State, and the world, and the people are the better for that victory.

Their success has been almost without precedent. In 1776, there were less than five thousand members in the entire United States; in 1876, there are at least one hundred thousand Methodists of all names in North Carolina, and two-and-one-fourth millions in the United States; and four-and-one-fourth millions on the whole globe; and allowing three persons to each member of the church, there are at least seventeen millions of people under Methodist influence in the world. In 1776, the Methodists had no schools, few churches, barely yet the nucleus of one college, no Sunday school, no missionary or tract societies; in 1876, there are schools and colleges under their patronage all over the land, and their missionary efforts extend over the habitable globe wherever a lodgment can be effected; their Sunday schools are num-

bered by thousands and their pupils by millions ; and they aid in all benevolent enterprises of all lands, in any way in which the condition of the human race can be ameliorated. They have representatives in the Senate, on the Bench, at the Bar. From being few and despised, they have become many, and are honored and respected the civilized world over.

Liberal in their views, and tolerant of all other denominations, they have nevertheless infused their own spirit of liberality into the practice and the creeds of all churches, and modified the dogmatic theology of all. They have contended everywhere and at all times for what they believed to be the *true theology*, but have not consigned to damnation those whose theories differed from theirs on those points not essential to salvation.

And it is not difficult to discover the causes of their great success. The world needed just such a grand upturning as this movement brought about, and Providence opened the way everywhere for its onward march. Then they always were men of definite aims, not mere theorists battling for dogmas that could not exalt humanity, but direct in their attacks upon sin, and skilled in a precise language that defined the position of the sinner, delineated his character, and applied the only sure remedy. Having a vivid conception of the lost condition of mankind out of Christ, they possessed the courage to tell men of their sins, and the affectionate tenderness to warn them of their danger, and to woo them to the only safe refuge from the storm. They had

few books, but what they did have they mastered thoroughly, and being largely gifted with the power of extemporaneous speaking, they, with their homely and popular illustrations, could apply the truths of the word of God with great and extraordinary effect to the hearts and consciences of the people. Then most of them "were sweet singers in Israel," and, from the great bard of the Church who, under the inspiration of the glorious mission to which he was called, could

"Untwist all the links that tie
The hidden soul of harmony,"

they had received those inspiring lyrics that have thrilled through the souls of all classes and conditions of her people for the last hundred years; and they made hill and dale, and rock and flood vocal with praises to God, and sung hope into the despondent, power into the helpless, spirit into the mourner and courage into the feeble.

And above all, if they were sometimes rude and blunt in their dealings with their fellow-men; if they sometimes shocked the sensibilities of the delicate-minded; they were loving, and tender, and true, and dealt faithfully and honestly with all. And they lived the religion they gave up their lives to preach and spread. It was their consolation, their comfort and their great reward. Earth had no treasures in her bosom in any way comparable to it—ambition had no allurements for those who knew they had a crown laid up for them in the world beyond the flood. Great, simple, good,

honest, grand, sublime was their work ; well did they fulfill their mission, and the world calls them heroes and conquerers.

“ Filled with immortal hope,
They urged the restless strife,
And hastened to be swallowed up
Of everlasting life.”

Communications from Rev. B. T. Blake and Hon. William M. Robbins, Member of Congress, were read by the Secretary. Dr. Burkhead announced appointments as follows, viz : At 3½ o'clock P. M., preaching in Edenton Street Church, by Rev. L. L. Hendren, Presiding Elder of Hillsboro' District. At 3½ o'clock P. M., preaching in Person Street Church, by Rev. F. L. Reid, of Louisburg Station. The exercises were then closed, with singing, led by the choir, and the benediction by Bishop E. M. Marvin, D. D.

EVENING SESSION.

MARCH 22, 1876.

The Centennial exercises were resumed in Metropolitan Hall, at 7½ o'clock P. M., Bishop H. N. McTyeire, D. D., in the chair. Religious services were conducted by Rev. John Tillett, of Pittsboro', North Carolina.

The Chairman then introduced Rev. A. W. Mangum, A. M., Professor in the University of North Carolina, who addressed a full house. *Subject:*

“THE INTRODUCTION AND HISTORY OF METHODISM IN
RALEIGH, NORTH CAROLINA.”

MR. MANGUM said :

Mr. President, Ladies and Gentlemen :

North Carolinians *make* history ; they do not *write* it. Had not the deeds of our fathers been so great ; had not the impression of their lives, on human interest and admiration, been so deep and enduring as to defy time and change and neglect ; many now honored names and achievements would long since have been forgotten. Even to this day, we have nothing that can be called a general history of the State. The work of Dr. Hawks is little more than an introduction, closing with the Proprietary Government. Wheeler's history is an invaluable compilation, securing much material for the history yet to be written. As to ecclesiastical history, only the Presbyterians and Lutherans have a respectable record of the toils, sacrifices, sufferings, successes and triumphs of the noble pioneers of their respective churches in our State. The Methodists of North Carolina have no published history. The Rev. Peter Doub, D. D., furnished the press some interesting papers on North Carolina Methodism, setting a worthy example and providing rich resources for some future author. Must we sadly conclude that our people do not sufficiently prize the characters and events that distinguished the days of our fathers, to make any effort to preserve them ? If so, let us rejoice that the works of those

fathers have perpetuated themselves, and the fruits of their labors grow sweeter and more abounding, season after season, as the cycles of the ecclesiastical years roll on. The want of adequate records to guide me is my apology for any omissions or inaccuracies that this sketch may betray.

As introductory to my general subject, I will give a brief account of

The Founding of the City of Raleigh.

Under the several forms of government, until 1794, the General Assembly met at various places in the State, from Salem to Wilmington. The effort to secure a permanent seat of government was begun by the Legislature at Tarboro' in 1787, that body requesting the people to instruct their representatives in the Convention to fix upon the location. The Convention referred it to the Assembly, with the restriction that the place selected should be within ten miles of the residence of Isaac Hunter in Wake county. In 1790 the Legislature refused to act upon the bill, by a vote in which both houses were tied; the speaker of the House voting in the affirmative, and the speaker of the Senate in the negative.

The General Assembly, at Newbern in 1791, resolved to carry out the ordinance, and appointed commissioners to locate and lay off the city, and to superintend the building of a State House. One of these commissioners was Hon. Wiley Jones, whose name is prominently connected with the history of Methodism in Raleigh. He and five others met on

the 4th of April, 1792, and on the next day purchased of Joel Lane, who lived on the present Boylan lot, one thousand acres of land, and proceeded to form the plan of the Capitol, to embrace in its corporate limits four hundred acres.

The State House was erected on the site of the present edifice. It was of similar design but smaller dimensions. It was occupied by the General Assembly, for the first time, in 1794. It is associated with the introduction of the several denominations in the city. So likewise is the old Court House, which stood on or near the site of the building of to-day.

The Approach of Methodism.

In the year 1773, Joseph Pillmore passed from Norfolk through Eastern Carolina, on a tour of observation, to ascertain the propriety of sending Methodist preachers into that part of the country. Of course he must have preached as he traveled, and has the honor of being the first Methodist itinerant who traveled extensively through the State.

Early in 1773, Robert Williams preached from Petersburg over into the northern border of Carolina. It will not detract from the interest of this commemorative convocation, for it to be known that the Methodism of our State measures backward one hundred and three years. This is the centennial, not of its introduction, but, of its organized existence. The successors of Williams in 1774 "gathered many societies" both about Petersburg "and in other places as far as North Carolina."

In this year, John King, John Wade, and Isaac

Rollins traveled the Brunswick Circuit; which is known to have extended south of the Roanoke river. During the year, the revival wave flowed over the border into the Roanoke District. In 1775, Robert Williams, George Shadford, Edward Drumgoole, Robert Lindsay and William Glendening were on the Brunswick Circuit. It then embraced fourteen counties in Virginia, and what were then known as Bute and Halifax counties in North Carolina. In 1779, Bute was divided into Franklin and Warren. The work of these five men, for the year ending May, 1776, resulted in the addition of eighteen hundred souls to the church. As Wake joins Franklin, we find 1776 as the year, when, in strong probability, the Methodist revival first rolled its life-laden waves near to, if not over, the borders of Wake county. In May, 1776, there were six hundred and eighty-three members reported in North Carolina. At this time the Carolina Circuit was instituted, and Edward Drumgoole, Francis Poythress and Isaac Tatum appointed to serve it. The territory embraced in the circuit, at least as indicated by the name, was, perhaps, the most extensive to which any preacher was ever appointed in the history of American Methodism. It contained all of North Carolina and Tennessee, from the Atlantic to the Mississippi. In that day, what is now royal Nashville, was a far-away, unenlightened, missionary border in the bounds of the imperial Carolina Circuit.

We see that in this year the territory, on which Raleigh was afterwards located, was at least nom-

inally in the Carolina Circuit. In the latter part of the year, Bishop Asbury traveled in this direction, and we know that there was great revival interest. Though it was in the terrible days of the Revolution, there was an increase of two hundred and forty-seven members on the Circuit. In 1778, Roanoke circuit was established. Then the territory of Raleigh was in that circuit. In 1779, Tar River and New Hope Circuits were added. This locality was then embraced in the Tar River Circuit; and remained there until the erection of Haw River Circuit.

The first preaching by a Methodist, at or near this place, so far as can be ascertained, was by Rev. Jesse Lee. In the summer of 1780, there was a levy of the North Carolina militia, to raise troops to oppose Cornwallis, who was advancing from the South. Jesse Lee, then a young local preacher from Virginia, sojourning with a relative in Halifax county, was among the drafted. On the 29th of July, he joined his regiment, while it was encamped near this place. From conscientious scruples, he refused to take a musket in his hands, and thereupon was sent to the guard-house. He found there, as a fellow-prisoner, a pious member of the Baptist Church. This brother held prayers that night. Mr. Lee promised to conduct them next morning. He invited the soldiers to come and join in the service. As soon as the Sabbath light dawned, he began to sing. The troops gathered in hundreds and swelled the chorus. The fields and woods around rang with the hearty melody. Ah! how many of us have heard like songs in like circumstances! How

touchingly and grandly soldiers sing at such hours! Mr. Lee's soul was filled with the love of God. His voice, mellowed with emotion, swept around the camp with melting and enchanting power. His heart grew warmer, tenderer, and he wept while he prayed. The soldiers were affected and many wept. A Mr. Thomas, who kept a tavern near the encampment, while still lying in bed, heard the impressive prayer, and he too was melted to tears. He arose, sought Mr. Lee, and requested him to preach that day. The Colonel being consulted, though he was a profane man, gave his consent and even invited Mr. Lee to stand upon a bench by his door. There, at the appointed hour, he began to preach, but was soon forced by a shower of rain to move into the house. It was a hard struggle for the young soldier of the Cross, but the Spirit sustained him and attended his words. Numbers of privates and officers were affected to tears. The text was, "Except ye repent, ye shall all likewise perish." How appropriate, as the first proclamation to a people, soldiers or citizens! It is a text that still rings out with divine authority, after nearly a century, over these same hills.

Mr. Lee preached again on the 13th of August, when, he informs us, "many were very solemn and some of them wept freely under the preaching of the Word."

In July, 1780, Bishop Asbury traveled through Wake and Orange. In March, 1784, he writes, "I have had great times on Tar River Circuit."

In 1786, Tar River Circuit contained six hundred

and fifty members, and it is probable that some of them resided in this part of the charge. In 1788, there was a great revival in Virginia and North Carolina. It is not known to what extent the gracious influence was felt in this vicinity.

We may readily imagine that the enterprising itinerants visited homes immediately around this spot, before the Capital was located; and that they came and preached in the houses of some of the first settlers. As there was no church building here, for more than twelve years after the city was founded, we can easily believe that the zealous circuit rider watched the progress of the public buildings with impatient hope, and occupied them as soon as they were finished. Ministers of various denominations preached in the Court House and the Capitol, until churches were erected. So we may put down the visits of the Methodist itinerants to Raleigh, and preaching by them in those public buildings, as early as 1794; and there may have been occasional, if not regular, Methodist services here, from that date. There is, however, no record of any class or members here, prior to the establishment of the Raleigh circuit in 1807.

Rev. Hezekiah McLelland traveled the Haw River Circuit in 1806. He published reminiscences of his itinerant life, in the *Christian Sentinel*, in Richmond, in 1832. He states that Raleigh was, at the date of 1806, on the Haw River Circuit. The first appearance of that circuit in the minutes is in 1793, but it is not mentioned again until 1797. So we record Raleigh territory as taken out of Tar and

into Haw River Circuit, in 1797. Haw River Circuit then extended East to Edward Morriss', which was about half a mile from Huntsville on the Raleigh and Gaston railroad. Edward Morriss had been an active traveling preacher in the Virginia Conference. He removed to Tennessee.

We now consider

*The Known Introduction and Future History of
Methodism.*

Under date of Thursday, March 6th, 1800, Bishop Asbury writes: "We came to Raleigh, the seat of Government. I preached in the State House: notwithstanding this day was very cold and snowy, we had many people to hear. I baptized a child and came that evening to Tomas Proctor's." The Bishop did not neglect the children. How often he records in his journal the baptism of infants! On one of his visits to this community, he baptized Mrs. Price, a devoted and excellent Methodist, who resided and recently died near this city.

In 1804, he informs us of a great revival on what he calls "that ancient and good circuit of Tar." We assume that the work reached the adjoining circuit. About this time camp-meetings were first held in this part of the State, and some were conducted during this year on Tar River Circuit; perhaps near enough to attract visitors from Raleigh.

In 1805 or 1806, we date the erection of the first church building in Raleigh, by William Glendenning. Who was he? He was one of the Old Line

of itinerants. He was a native of Scotland. He joined the Conference at Philadelphia in 1775, and was sent, with five others, to Brunswick Circuit; thus being among the first to preach Methodism in North Carolina. In 1778, he was the only preacher on Roanoke circuit. During this year, he was the pastor of young Jesse Lee and appointed him class-leader. He traveled and labored for several years in Virginia, North Carolina, Maryland and Pennsylvania. In 1784, he was proposed for Elder's orders, but was not deemed qualified for the trust. He was a singular character. At this Conference he fell into a morbid spiritual state which soon developed into insanity. He stopped preaching in June, 1785, on account of the condition of his mind; and in 1786, he formally located. Still, he appears next year, as the recipient of the greater part of the fund for the superannuated. He is last mentioned in the minutes in 1790, when he was again assisted by the Conference. In 1792, he applied for re-admission but was not received. He was subject to violent paroxysms of insanity, in which he sometimes indulged in horrid blasphemy. He was much embittered against Bishop Asbury, probably on account of supposed severity in the matter of his rejection for ordination and re-admission; and he wrote an autobiography in which he assailed the Bishop with virulence. A few copies of his book are still extant. It appears that there was some improvement in his mind for some years after this period. He came to Raleigh about 1805. He resided and kept a grocery-store on Newbern Avenue,

on the lot opposite the old State Bank—the present Episcopal Rectory—in the same house that stands there at this day. Notwithstanding his mental affliction, he was quite successful as a merchant and accumulated considerable property. Out of his own means he built a house of worship on Blount street, between Morgan and Hargett, on the lot in the rear of Harp's Coach Factory, and on the very spot where Mr. Harp's residence stands. To this building he gave the name of Bethel. He was an intimate friend of James O'Kelly and joined with him in his secession. Hence he was not a Methodist while he resided at Raleigh. He conducted services in his little chapel, preaching to whomsoever would attend; doubtless always having hearers, as it was known that he preached "without fee or reward."

His accent was broken and his gesticulation wild and violent; yet with all his idiosyncracies he is said to have accomplished good in this community. How Bishop Asbury regarded his violent assault, may be judged from this entry in his journal, describing his visit to Raleigh on his return from the Conference at Fayetteville in 1814: "William Glendening and I met and embraced each other in peace." Mr. Glendening's mental condition grew worse, as his age advanced, and at length rendered it necessary for him to have a guardian. This delicate relation was imposed upon the late William Boylan. A very amusing story is given of the first interview between him and his ward. The afflicted old preacher would sometimes rail most blasphemously against the Savior. Not long before his death,

I have heard, he was blessed with a return of reason, and in his last hours bowed by his bed and poured forth a prayer of great power. His days were ended in the summer of 1816. The church he built was sometimes occupied by the Methodist ministers.

Raleigh Circuit was formed at the Conference held at Newbern, N. C., February 2, 1807. The greater part, it appears, was taken from Haw River Circuit. Christopher S. Mooring was appointed in charge, and Gray Williams as helper. The precise outlines of the circuit have not been ascertained. It extended to the lines of the Newbern, Pamlico, Roanoke, Tar and Haw River Circuits. The whole territory, from the Yadkin and Catawba region to the sea-coast, was then embraced in two presiding elder districts, the Salisbury and Newbern. At this time the population of Raleigh was very small. A census taken March 23d, 1807, gave eighty-five families, comprising four hundred and thirty-three whites and three hundred and three colored. As a few, doubtless, lived just beyond the corporation, we may place the number of whites at about five hundred.

In the year 1808, Rev. William L. Turner, of Virginia, came to Raleigh and took charge of the Raleigh Academy and Presbyterian Church. He removed to Fayetteville in 1809. In March, 1810, William White, who afterwards became one of the leading Methodists, being secretary of the Academy, advertised that the trustees had engaged the Rev. William B. McPheeters to be principal of that school

and "*pastor of the city*"; and that he would enter upon his duties on or before the 1st of March, 1811. Mr. McPheeters was a Presbyterian.

The Raleigh District was erected in 1810. On the 7th of February, 1811, Conference met in Raleigh for the first time. It represented Methodism from the Rhappahannock to the Cape Fear. Bishop Asbury arrived on the 7th. He states that on next day, Wednesday, he enjoyed some very agreeable interviews with his brethren. On Sabbath, the 11th, he says "I preached in the State House to two thousand souls, I presume. We have had and mean to have whilst Conference is in session, preaching three times a day: meeting sometimes holds till midnight." Bishop McKendree was here. Also Henry Boehm, the centenarian, who recently died. Fifty members of Conference were present. Fifteen were admitted on trial, nine located and two dropped.

Two years before, at Tarboro', of eighty-four preachers only three were married. So we may infer that of the fifty who were here, nearly all were single. During the session a collection was taken for the benefit of the New England preachers. The labors of the earnest and powerful itinerants were abundantly blessed at this Conference. An overwhelming revival broke out; and the old State House, so often the scene of festive delights and political excitements, now rang day and night with sermons and songs and cries and shouts. To one looking down from the gallery of the hall in which the meeting was held, it sometimes appeared that the whole congregation were in an ebullition of re-

ligious enthusiasm. Raleigh had never witnessed the like before. It was its first experience of a Methodist revival. Indeed, it was the first revival gale that ever swept through the city. Strong-minded, cultivated people were prostrated by its power, like giants of the forest before a storm. The children looked on in wonder and were sometimes frightened by the strange, startling scenes. It was the first victory of Methodist doctrine and usage in the Capital. The session of the Conference made a lasting impression on Bishop Asbury's mind. Revisiting the place in 1814, he writes, "After all reasonable allowances for drawbacks, we cannot yet tell all the good that was done by our Conference in Raleigh in 1811." One of the first results was the erection of the first Methodist Church. It was a wooden structure, fifty by sixty feet, and stood on the site of the Edenton Street Church of the present. It was the first house of worship built by any denomination in the city. It was finished in 1811. The late Gov. Swain, in his lectures on Early Times in Raleigh, stated that the Presbyterians were the first to leave the State House and worship in their own edifice, and places the building of their church in 1817. It was commenced in 1815 and *was* occupied in 1817; but the Methodists had finished theirs over five years before. There is reason to believe that the old wooden Baptist Church, that stood so long on the square known as Baptist Grove, was erected or moved into the city not very long after the Methodists completed theirs. The old structure has been removed to the southwestern border of the

city, is now known as Hays' Church, and is occupied by a colored congregation of the Christian denomination. There was no Episcopal Church until 1829. Prior to that time Bishop Ravenscroft preached occasionally in the old Museum, which stood near the present Market House. Their first edifice was located on the lot on which Christ Church is situated. It was sold to the Methodists and moved to the western end of Edenton street, where it is now used by a congregation of one of the colored Methodist churches.

The lot on which Edenton Street Church and parsonage are located, was donated to the Methodist by Hon. Wiley Jones.* The situation is beautiful.

The street in front is the highest point in the corporate limits. The grounds are so extensive and so bounded that the church is comparatively free from the liability to unpleasant or injurious surroundings. The location is most eligible, although it involves temporary disadvantage; it being farther from the present business-centre and less convenient to a majority of the population, than the leading churches of other denominations. In a few years this now seeming misfortune will, very probably, result in se-

*One of the oldest and most trustworthy members of the church informs me that the donor was the son of Hon. Wiley Jones, whose name was also *Wiley*; but I follow the statement of Rev. R. O. Burton, who married the step-daughter of sister Joyner, the daughter of the old patriot. Dr. Wm. G. Hill's recollection of his father's assertions about it, sustains the opinion of brother Burton.

curing the vantage-ground, throughout the city, to the Methodists.

The name of the donor of this invaluable property is worthy of a prominent place in these annals.

Wiley Jones

was a citizen of Halifax county. He was an active and distinguished patriot in the Revolution. He was a delegate to the Convention of patriots at Newbern in 1774 and 1775; President of the State Committee of Safety, which was about equal to the office of Governor, in 1776; member of the Continental Congress in 1780; elected to the Convention that framed the Federal Constitution, but declined; and was on the committee that drafted the Bill of Rights and Constitution of North Carolina. Though a different opinion has prevailed, it is reasonably asserted that he was the author of the Constitution. His well-known ability for drafting bills is presumptive evidence of the assertion. He married the daughter of Col. Montfort, the lady who, when Col. Tarleton reflected on the illiteracy of Col. Washington, and intimated that he could not even write his name, gave the withering reply: "Ah, Colonel; you ought to know better; for you bear, on your person, proof that he knows very well how to make his mark." Mr. Jones lies buried near the eastern limit of the city, at the place where Matthew Shaw formerly lived. According to his own singular request, his remains were placed in the grave North and South.

At the Conference of 1811, this appointment was converted into a station and Canellum H. Hines appointed as pastor. So, when the excellent Mr. McPheeters arrived, he found a worthy Methodist co-laborer here; while John Buxton as presiding elder, and LeRoy Merritt on the surrounding circuit, added their valuable support. At this juncture the population of Raleigh was six or seven hundred whites. Twelve months afterwards the membership of the station, now reported for the first time, was thirty-two whites and forty-four colored. In 1814, the church was put back on the circuit; in 1815, changed to a station; in 1817, again added to the circuit; in 1820, made a station, and has continued such to this day.

In 1816, the Virginia Conference met here for the second time, Bishop McKendree, presiding. It is not known whether Bishop Asbury attended. If so, it is presumed that his extremely bad health, so fast hastening his end, prevented his taking any part in the public exercises. Thirty-nine members of Conference were present and twelve admitted on trial.

In 1819, a young man, of fine appearance and promising talents, from the adjacent country, entered the office of a lawyer in Raleigh, with the purpose to prepare himself for the legal profession. He brought with him, from his pious home, an abiding conviction of his duty to God and the necessity of seeking to be saved from his sins. He had been a penitent for three years. Doubtless the sacred fire in his heart was nursed to increasing warmth by the fervid sermons of Charlton and Leigh. One

night, in his lonely room, he bowed before the Throne of Grace with the resolution that is sure to bring victory. He wrestled in prayer till midnight—on far beyond midnight; aye, Jacob-like, till the morning light was near. He continued the struggle until, at last, God revealed himself in the baptism of peace and love, and made that October morning the vernal hour of his soul. That young man was the long-useful and honored, but now sainted, Thos. Crowder, of the Virginia Conference. He was called by the Spirit from the profession of the law to the arduous and honorable profession of the ministry, and was admitted into the Conference at the session in this city in 1821. He is a near relative of that veteran agent of the American Tract Society and devoted minister in the local ranks, W. J. W. Crowder, now a member of Edenton Street Church.

The second great Methodist revival in Raleigh occurred in 1820, when Peyton Anderson was pastor. It is stated that many students of the Seminary embraced religion, and most of them joined the Methodist Church. They are described as holding “an honorable and worthy standing among the truly pious.” This seminary was under the superintendence of Dr. McPheeters, and embraced both a male and female department. The latter was under the immediate supervision of Mrs. E. Nye, the near relative of Dr. E. Nye Hutchinson, of Charlotte. Evidently the good and learned “pastor of the city” found his Methodist brethren helpful co-laborers.

Considering the eminent ability and unquestionable fidelity of the several pastors, it is remarkable

that in the first ten years after the church of Raleigh is first reported as to numbers, it reached to only forty-eight whites and sixty-eight colored. At this date, 1821, the population of the city was two thousand six hundred and seventy-four; of these eleven hundred and seventy-seven were whites. In studying the religious history of the State, I have been impressed with the idea, that, from the beginning of the war of 1812 to about the year 1820, there was extraordinary depression in the religious interests of North Carolina. Perhaps we may justly call the period from 1810 to 1820, the dark decade.

The Virginia Conference met in Raleigh again, February 28th, 1821, Bishop George, presiding. During the year, there was a gracious visitation to the church in the State. There was a great awakening in the region around the city. A camp-meeting was held at Whitaker's, about five miles from Raleigh, at which there were forty tents, seventeen ministers and about forty converts. This meeting, with others, is described in a letter written from Raleigh, by Rev. Henry Hardy, to the old Methodist Magazine. We may assume that this meeting was attended by Methodists and others residing in the city, and that, in this way, the influence benefitted this church. Although I find no record of a revival here during the year, I discover that there was a great increase in the membership—almost as great as for the whole nine preceding years. This may have resulted largely from the successful meeting of the previous year.

There was an outpouring of the Spirit in 1826,

under George W. Charlton. The reported numbers at the end of the year show an increase of only fifteen whites and three colored; but the converts during the meeting were more than fifty.

From the minutes of the Conference it is evident that for several years the numerical strength of the church here varied comparatively little—sometimes diminishing, sometimes increasing. The greater increase was among the colored. Altogether but little progress was apparent for a considerable length of time. Still the faithful laborers were laying a sure foundation and now and then adding invaluable material. The history of the church for the first thirty years is memorable for the ingathering of as noble models of christian excellence as have ever adorned the temples of North Carolina Methodism. To this is due, in great degree, the perpetuation of so much of evangelical spirit and fervent simplicity in the congregation even to this day.

To give an idea of the church in these years, I add brief statements from two of the oldest of the pastors who yet survive. Rev. Bennett T. Blake was stationed here in 1827; finished the year 1831, after Melville B. Cox left for Africa; and labored the whole year 1841, in the place of William S. Johnson, whose health had failed.

Brother Blake informs us that in 1827 there were three classes in the church: the older whites, the more youthful whites, who met at Ruffin Tucker's, and the colored members. There was a Union Sunday school, in which Presbyterians, Baptists and Methodists joined. This was soon dissolved, and,

before long, multiplied into a school for each church, with as many in each as the one school had contained. A colored Sunday school was held in the church every Sunday for the colored people, until the circulation of abolition papers created apprehensions of evil consequences. There was a revival among the colored, this year, in which about one hundred were converted. Of these colored brethren, brother Blake remarks, "many of them were eminently pious and had extraordinary gifts for prayer and exhortation." He became much attached to them; and, on leaving the charge, was so affected by the tokens of their love, that he wept more than at any previous separation from his people. Some of the white members of that day possessed and displayed the virtues of the true saints, without the follies of vain ceremonials or the pseudo-sanctity of the convent. For the whole year 1827, brother Blake's salary was one hundred dollars; and he received no pecuniary compensation whatever for his arduous services in 1831 and 1841.

During the last-named year, he kept the church together when they had no house of worship of their own; preaching in the old church in the Baptist Grove in the morning, and sometimes in the Baptist (now Catholic) Church at night. I pause in this narrative, to record the present fortune of this cherished veteran of the Cross. He is spending his closing years in peaceful retirement, at his home near this city. He is sustained by all-conquering faith and "rejoices in hope of the glory of God." His every-day life is a comment on the gospel. His

presence is full of inspiration to trust and love the Saviour. His amiable soul thirsts for the company of his ministerial brethren. In recent letters to me, he writes touchingly of his approaching end, and begs that the preachers will help him in their prayers. Honor, peace and victory to the faithful old soldier!

Rev. George W. Nolley was stationed here in 1829. Under date of January 27th, 1876, he wrote me: "I remember a small but very interesting membership in our church at that time, at the head of whom stood the venerable William Hill. * * There were some noble and exemplary female members of the church, some of whom were particularly devoted to class-meetings. In the course of that year I formed the acquaintance of the distinguished William Gaston, of your State. In a conversation with him, on one occasion, upon the character of the different churches, he remarked that 'The Methodist Church had the best organization of any church in the land.' (Judge Gaston was a Roman Catholic. He is also credited with the remark, 'Give me the Methodist Discipline and I can govern the world.') Brother Nolley continues: "I spent a most delightful year in the homes of Benjamin King and Benj. Smith, with their interesting families."

In 1831, there were eighty-five white members and one hundred and thirty-five colored. In 1837, during the pastorate of Rev. Edward Wadsworth, there was a glorious meeting, in which a large number were converted. Dr. Smith Moore, of the Mississippi Conference, author of 'Our Church in Sand-

burg,' was one of the number. In 1839, the first church building was consumed by an accidental fire. Steps were taken, immediately, to erect another and better house of worship. The building committee were Ruffin Tucker, Talbot H. Selby and Eldridge Smith. The building was completed in 1841. This is the Edenton Street Church of to-day. When it was built, the late Judge Cameron reflected upon it as so fine as to be inconsistent with the admirable simplicity of Methodism.

In 1842 and 1843, Sidney D. Bumpass was the pastor. As there was a debt upon the church, the congregation desired a single pastor. Better judgment prevailed. Early in January of 1842, arrangements were made to liquidate the debt. The pastor entered upon his work with the prayer that God would give him two hundred converts that year. The good work soon began, and there was a great revival in January, February and March. When the spring opened, brother Bumpass wrote: "Raleigh seems to me like a Paradise, amid the verdure of spring, the singing of birds and the rejoicings of young converts." The spirit and power of the work of grace remained with the church throughout the year. At its close, the excellent pastor wrote: "The prayer I offered at the beginning of the year, that God would convert two hundred souls, has been fully realized; and about one hundred and fifty have joined the Methodist Church." This, I regard, the first work that brought the church to a high, commanding eminence in the community. It really seemed to be, in part at least, the expression of di-

vine approval of the sacrifices made by the congregation in building the new house. At the re-building of the temple, God said, "From this day will I bless thee." Oh, that the Raleigh Methodists and their friends of to-day had the faith to trust God in the same way!

In 1843, there was still a lingering revival influence, and souls were converted. Ah! How could a church fail to prosper, with Sidney Bumpass for the pastor and Frances M. Bumpass for the pastor's wife?

In 1843, a society was also formed to supply poor children with the requisite clothing and bring them to the Sabbath school.

In 1844 and 1845, Rev. Dr. John E. Edwards was pastor. He states that he found the church in good condition, and that it prospered and grew while he was here. Rev. John Newland Maffitt visited the church in 1844, and preached "with wonderful power and eloquence." There was another revival in which there were a number of converts and valuable accessions. The colored membership was large at that time. Some of the colored people were truly interesting and worthy christians. They filled the galleries at the morning and evening services, and had their own meetings, often with preaching by the pastor, in the afternoon. This order of things is well remembered by many of us, in our work before and during the war. The history of religion among the colored people in Raleigh would make a highly entertaining sketch. For several years before the war they had their own church. Some of the best

and ablest men in our Conference were their regular pastors. They outnumbered the white members; a fact that of itself attests the fidelity of those who were appointed to labor for them. They enjoyed the benefits of an interesting Sabbath school, under the direction of their pastors. I fear that the day will never return, when there will be such mutual interest, trust and christian affection between the white and colored Methodists, as existed in those days. The best friends, the colored Methodists ever had were the white Southern Methodists, and I rejoice to say that we are ready to be their best friends again.

Dr. Edwards mentions, especially, old Uncle Geo. Smith, who was his "spiritual thermometer." He says, "every body believed in old George."

There was no parsonage here up to that time. The preachers boarded. The allowance, then, was board and two hundred and fifty dollars. The entire annual expense of the charge was not one thousand dollars, and yet it appeared to be all that the charge *could* raise. The pastor wrote for Mr. Collins, the Comptroller of the State, to supplement his insufficient salary.

In 1846, the Mission Chapel was built. The enterprise was suggested and urged by Bennett T. Blake. One of the leading spirits in the movement was Alsey Tucker. The trustees, who aided much in the enterprise, were Thomas J. Lemay, Ruffin Tucker, George T. Cooke, Henry J. Brown, Henry Porter, James T. Marriott, William White, L. W. Peck, and Eldridge Smith. Its history has been

similar to the usual history of such appointments. It has enjoyed the valuable labors of many truly excellent ministers. It has fluctuated in its condition, sometimes appearing to prosper, sometimes lapsing into discouraging decline. But it has been the means of great good. Many precious souls have been converted and saved through its influence. Last year, there was an extensive revival in its congregation, which resulted in the enlargement and beautifying of the little chapel and promises to be the beginning of much greater usefulness for the years to come.

The year 1846 is memorable, mainly, as the beginning of the ever-to-be-regretted trouble that fell like a withering sirocco on the Methodist Church in Raleigh, and swept on, like a tempest of evil, till it had spread its baneful influence over two Conferences. But God is a refuge for his people and a safe pavilion for his cause—in every storm. Even amid the strife, the work moved hopefully forward. In 1847, there was another profitable meeting in Edenton Street Church, under Robert O. Burton. During that year began the efforts that resulted in the building of the parsonage. Brother Burton succeeded in obtaining furniture for it; rather like beginning at the conclusion. The parsonage was built in 1852 and 1853, under William E. Pell, and first occupied by N. F. Reid.

In 1851 and 1852, Rev. Peter Doub, D. D., was pastor. He had charge, at least part of the time, of Edenton Street Church, the Mission Chapel, and the African Mission, and generally preached three

times on Sunday, in addition to the many other duties connected with the appointment. Again God poured out his Holy Spirit on the church, and many were converted and gathered to her altar. While here, Dr. Doub preached a series of sermons on the subject of Baptism and Communion, mainly in reply to a series preached by a Rev. Mr. Reynolds, a Baptist minister. You know our esteemed Baptist brethren nearly always force these discussions upon us—assailing us or our doctrines so that we must advance to our own defence. These sermons were regarded (I have heard) as settling the questions in the church and community. Possibly it was a pamphlet containing part or all of these sermons of Dr. Doub that accomplished what I will now state: Out in Missouri, a number of years ago, a young man, the son of a pious Baptist lady, attended a Methodist meeting and was convicted and converted. He very soon became sensible that it was his duty to be a herald of the Cross. He loved those who had been directly instrumental in his conversion, and was inclined to the Methodists; but he had serious doubts about baptism. The Methodist circuit-rider placed in his hands a pamphlet by Peter Doub, on Baptism and Communion. The young man has grown to be much older. He was in North Carolina last year and made this statement: (He is on the platform to-night and hears this statement:)

“I did not know who Peter Doub was. I had never heard of him before. But that pamphlet forever settled my doubts on that question, and I have never had any since.” That young man, thus con-

vinced by Peter Doub's pamphlet, is *now our beloved Bishop, E. M. Marvin.*

At this stage of the church, Bennett T. Blake was conducting a large female seminary here, with perhaps a hundred pupils or more; thus aiding exceedingly the general interests of the church. I have not space to record the several excellent brethren, who have thus helped the church in the community; or to speak of their fine schools. I can almost weep to think how deplorably the Raleigh Methodist Church of to-day is neglecting this invaluable auxiliary.

The christian simplicity and fervor of the church would, almost as a matter of course, be maintained under William E. Pell in 1853 and 1854. The life, vigor and growth of the church are known, without reference to incidents or statistics, when it is said that Numa F. Reid was the pastor in 1855 and 1856. On to the war—on through the various stages of the war—the old church worked on, prayed on, struggled on, now and then glowing with revival fervor. During those days of crucial tests—days of tears and blood and death—the whole membership clung together in the warfare for Immanuel. Around the altars, time and again, were seen the grey uniforms of the soldiers, as they bowed and plead for mercy, side by side with the citizens. As a church, old Edenton Street emerged from the war-cloud with faith unsubdued, and hope undimmed, and ardor unchanged, and resolution unbroken. Her members, nearly all, came out of the war comparatively poor; and none of them redeemed their

fortunes, or enlarged them, by speculating on the sad necessities of a conquered people. And up to the present, the interests of Methodism in Raleigh are advancing.

God blessed the labors of H. T. Hudson and J. H. Dally and L. S. Burkhead. There was a meeting of great power and benefit in 1872, the first year of my appointment to the church. There has been revival interest, attended with conversions, every year since. The meeting conducted by Dr. Leo. Rosser, in the spring of 1875, will be long remembered by all who heard his wonderful sermons. The circulating prayer-meetings, under the working bands of local preachers and other laymen, have been signalized by great successes. Last year a number of young men, aided by one or two of the older brethren, conducted a revival prayer-meeting in Brooklyn, in the north-western part of the city; and, having received the handsome donation of a lot, from M s. Devereux, persevered with surprising zeal, and erected a neat and comfortable house of worship. The numbers of Raleigh Methodists have nearly doubled in five years.

With six or seven hundred white members in the city, many of them burning with desire for the progress of their Redeemer's cause, and laboring with sacrifice, tears and supplications for the salvation of sinners, the work must move onward to still grander achievements. All hail to you, my brethren! "I know your works, and your labor, and your patience, and how you cannot bear them which are evil, and have borne, and have patience, and

for the sake of Jesus have labored and have not fainted." "Be not weary in well-doing, for in due season you shall reap, if you faint not."

A Brief Sketch of Some of the Members.

I come next to the duty of making a memorial record of some of the excellent members of the church, in different periods of its honorable history. Among the first Methodists in Raleigh was William White, Secretary of State. He was elected to the office in 1798. He was converted at the first revival in 1811. He was noted for fidelity to official duties, kindness and generosity in his dealings with his fellow-men, and enchaining devotion to his interesting family. He was a moral hero amid the duties of life and in the presence of death. He departed this life November 8th, 1811. In his obituary is this sublime eulogium: "He taught us how to live and how to die."

His accomplished wife, Anna White, was converted and joined the church at the same meeting. She was the daughter of the patriotic and distinguished Richard Caswell, first Governor of North Carolina, after the adoption of the Constitution. Monday, the 11th of April, 1785, Bishop Asbury wrote in his journal: "Preached in the Court House at Kinston. I was entertained very kindly by Gov. Caswell." Who knows but that visit influenced the religious life of this excellent woman, then a young lady, about nineteen years of age? Her character might well be written in letters of

gold. Adorned with the graces of pure culture; elegant and generous in dispensing hospitality; bountiful in her charities; gentle and faithful in the government of her servants; fond and devoted in the circle of her family; an ardent lover of Methodism, and a beautiful model of piety: she was much beloved and highly esteemed while living, and sincerely mourned when dead. She died February 20th, 1850, in the happy assurance of a blissful eternity. She left five daughters, who are still spared to exhibit the enchaining qualities of their now glorified mother. One of them is the meek, amiable relict of the late Gov. D. L. Swain; another, an earnest christian residing in Mecklenburg county; a third is Mrs. Eliza Felton, still a member of Edenton Street Church, the mother of that very saint on earth, the first wife of Dr. Edward Wadsworth; the other two, the unwavering devotees of Methodism, still loving and blessing their mother church—the church of their mother—in this city. The former pastors speak with unforgetting love of these faithful daughters of Christ.

Sarah Armstrong was one of the first Methodists in Raleigh. She kept a boarding-house here about seventy-five years ago. From one who knew her well, and who yet survives, I received the assurance that she possessed an excellent christian character.

Nancy Hill, the wife of Green Hill, was among the first members. She was the maternal grandmother of the present assistant superintendent of the Sabbath school, Donald W. Bain, who is also an energetic steward and indefatigable worker in

all the interests of the church ; notwithstanding his almost continuous labors as Chief Clerk of the Treasury of the State, and Grand Secretary of the Masonic fraternity. The latter office he received as successor to his father, who held it for many years. His father's name was William T. Bain. He is yet remembered by very many as a uniform, quiet, earnest, pious character. It is said that "every one loved him." He was converted about 1832, under the ministry of Joseph Carson. He was faithful unto death, and has ascended to take his crown. His mother, Frances Elizabeth Hall, was the daughter of Dr. Thomas Hall, a surgeon in the Revolution. She was one of the first line of Methodists in the State, being converted and united with the church at an early age. She was proverbial for her christian virtues. She fell asleep in Jesus in 1855, at the advanced age of ninety-two.

William Hill was born in Surry county, North Carolina, September 23d, 1773. His father was a patriot in the Revolution, and was a Baptist minister. William Hill came to Raleigh in 1795, and entered the office of James Glasgow, Secretary of State. Mr. William White succeeded to the office of Secretary in 1798, and Mr. Hill continued as clerk till 1803. He was elected to several county offices during the next few years. He was made Secretary of State, after the death of Mr. White in October, 1811. He held the office through all party changes, until his death in 1857. He joined the church at the Conference in 1811. He was a model in all the responsible relations which he sustained ;

in his family, in society, as an officer of the State, and steward, trustee and class-leader in the church. I believe I can safely say that his name stands highest on the roll of all the laymen of North Carolina.

Had I space to give it, the simple record of his life would be his most eloquent eulogy. How sublime, and yet how rare, such character in a public officer! At the age of eighty-four, October 30th, 1857, he passed peacefully away to his eternal reward. He was the father of the distinguished physician, William G. Hill, of this city, one of the most generous and faithful stewards of Edenton Street Church, and also of Miss Louisa Hill, of the Methodist, and Miss Eliza Hill, of the Episcopal Church; both so eminent for piety and for the works of christian benevolence.

Mr. Hill is also the grandfather of the well-known, gifted poet, Theo. H. Hill, who is at present the Secretary of Edenton Street Church Conference.

Wesley Whitaker joined the church at the Conference revival in 1811. He appears to have outlived all the class that joined at that time. He was freely trusted by his pastors and brethren, and "obtained a good report." He filled the offices of trustee, steward and class-leader, for many years. He held fast to his profession till the day of service brightened forever into the day of reward.

Lydia Badger, the mother of the eminent Judge and United States Senator, George E. Badger, was a devoted member of Edenton Street Church. She moved to the city with her son about 1820. The family residence was what is known as the Iredell

place, near the church. She died in May, 1836. The pastor, at that time, George W. Langhorne, wrote of her: "Sister Badger was one of the oldest members of the church in this place. Her piety was of that character which "commends itself to every man's conscience in the sight of God." She was a lady of strong, vigorous mind, capable of discerning between *truth and error, shadow and substance*.

Having chosen the Methodist Church, she adhered to her doctrines and usages to the last. * * She stood unmoved, yea, firm as a wall of brass." I have heard that she was very fluent in conversation, and that she would sometimes lead the public prayer in religious meetings. She died while on a visit to Newbern. Her consistent and useful life was a sufficient earnest of her preparation for the great change; and her pastor has recorded the consoling hope that she "escaped from the troubles of earth to the pleasures of heaven."

Benjamin S. King is one of the veterans. His father, John King, was one of the original ten that composed the Conference at Philadelphia in 1773—the first meeting of the kind ever held in America. He was a physician, and probably a local preacher in England. He came to this country a short time before the date mentioned. His name stands first in the appointment to the Carolina Circuit in 1779. As with many others, his recent emigration from England occasioned suspicion of his loyalty to the colonies, and it is possible that this led to his location; which occurred in the same year (or immedi-

ately after) he was on the Carolina Circuit. He was a very useful and successful minister. His widow was, doubtless, one of the first Methodists in Raleigh. In January, 1814, Bishop Asbury made in his journal, of his visit to Raleigh, "I said sister Perry, the former wife of John King, one of the first Methodist preachers." Benjamin S. King was a merchant, and a warm supporter of the church. He was active in his religious duties. He welcomed the preachers to his home. He was for some time on the Board of Stewards. He was the grandfather of the present Mrs. Dr. E. Burke Haywood, of Raleigh.

Benjamin B. Smith was among the oldest members. He too was a merchant, and delighted to entertain the preachers. He was a steward, and was enthusiastic in his devotion to Methodism. He contributed three hundred dollars in gold currency to build Edenton Street Church.

Laura Louisa Smith was the wife of Benjamin S. Smith. She was meek and lovely in her character; ever cherishing the precious doctrines of the church with beautiful simplicity; and evincing, in her declining years, the spirit of sweet contentment and sustaining hope in Christ. She passed away quietly, on the 15th of April, 1872.

Among the first Methodist people of Raleigh were the Misses Pulliam. One of them is better known as Mrs. Martha Lindeman, the mother of Mrs. Geo. T. Cooke. These ladies were prominent friends and working members of Methodism, before any Methodist church was built in the city. In the

days, when the itinerants proclaimed the gospel in the old Court House, they would see that the house was put in order for the worship, the candles lighted, and the bell rung. I have heard of them, as fine young ladies, going to the Court House, and acting as sextons in lighting the house. Their residence was the inviting home of the Methodist preachers, and, indeed, of the ministers of all the churches. Sister Lindeman would often speak of Father Bruce, Glendenning, and Lorenzo Dow. She lingered to a ripe old age. I visited her, not very long before death, and found her ready and waiting. She died, in great peace, on the 1st of July, 1873.

Of the five children that Hon. Wiley Jones left, one was Sarah Burton, the wife of Hon. H. G. Burton, Governor of North Carolina from 1824 to 1827. She survived him, and afterwards married Col. Andrew Joyner, of Halifax, North Carolina. In Wheeler's History of North Carolina, she is described as "one of the loveliest women of her age." She was one of the early members. She was truly devout. Dr. John E. Edwards says she was a great Methodist, and gave influence to Methodism in the city. No matter what company she had in the Governor's Palace, when the hour came for class-meeting, she excused herself and went to class. When, on the Roanoke Circuit in 1860, I had the pleasure of her acquaintance. Her face and mien bespoke her purity of heart and loving repose in the mercy of Jesus. She was faithful, and has gone to her heavenly home.

Ezekiel Ellis was an industrious mechanic in Ral-

eight about fifty years ago. He embraced religion, joined the Methodists, and entered with zeal upon the work of saving souls. He was first an exhorter and then a local preacher. He bore through life the character of a sincere christian, and left a good testimony for the truth.

Joshua Lumsden—the father of J. C. S. Lumsden, a steward and president of the Sunday School Society of Edenton Street Church—was, also, a local minister. He and his wife, Mary Lumsden, in their ripe old age, still cling to the church of their love. He is now an earnest laborer in the Sabbath school—an eloquent example to the young. He moved from Raleigh years ago.

Ruffin Tucker was, for a long time, one of the pillars of the church. Possessed of handsome fortune, and an elegant home, he, with his pious, amiable and accomplished wife, Lucinda Tucker, was bountiful in hospitality to the ministers of the church. He truly loved the church, was charitable to the needy, gave five hundred dollars to aid in erecting Edenton Street Church, and was active and generous in the enterprise of establishing the Mission Chapel, (which has grown into the larger and handsomer Person Street Church.) He was the father of the well-known merchants of Raleigh, W. H. & R. S. Tucker. He departed this life on the 9th of April, 1851. His lovely wife has also finished her course on earth, and has joined the sanctified on the other shore.

William Tucker, his brother, was also a Methodist. He was a good man, and accomplished his day in the hope of eternal life.

Rev. Alsa Tucker was for years a local preacher, and was also, for some time, a beloved and useful member of the Conference. His influence upon Raleigh Methodism was pure and precious. He was poor in this world's goods, but rich in faith and love. His example was a shining light. He was so lame that, for years, he found it necessary to use his crutches. It was a common occurrence for him to be filled with divine love, when he attended the sanctuary; and, as his heart overflowed, he would drop his crutches, spring from his seat, and hop over the church on his crippled limbs, shouting as he went. He is safely resting now, where there are no crutches and no cripples—waiting in holy satisfaction for a body that will be thrilled with the vigor of immortal youth.

Henry Warren was an official member in 1833. He was born in this county. He joined the Virginia Conference in 1807, and located in 1813. He appears to have re-entered the itinerancy, as Dr. Bangs places his location in 1830. He was afterwards an influential and useful local preacher. He was noted as a peace-maker among his brethren. He was the father of Mrs. Kimbrough Jones, who resides near this city. He lived, for some time, about ten miles from Raleigh. He moved to Tennessee in 1835. He has been dead for years. His widow married Rev. Moses Brock. The following is related of this marriage. During Father Warren's life, brother Brock often visited him, and received from him the request to come and share the comforts of his home, whenever the failure of health

or need of rest might require it. Time rolled on, and Father Warren had long been resting in his grave, when brother Brock rode up to the residence of sister Warren. Kindly greetings were exchanged. Brother Brock told her he had come to accept brother Warren's invitation. She gave him an assurance of cordial welcome. He added that he would consent only on the condition that she would *marry* him. She replied that she would *do that too*. This was the courtship.

Dr. Sterling Wheaton was a steward in 1832. He was a physician, and is remembered as a useful and pious man.

Thos. J. Lemay was on the official board in 1833. He was an editor for many years; his paper, the *Raleigh Star*, exerting a potent influence on the various public interests of the day. He was an excellent writer, and sometimes able as a speaker. Though decided in his political and ecclesiastical views, he was ever generous towards those who differed from him. He was fervent in his love for the Methodist Church, and was one of the most useful members Edenton Street Church has ever contained. His memory is, as it pre-eminently deserves to be, warmly cherished by all who knew him. His wife, Eliza P. Lemay, a sister of Lucinda Tucker, was a noble christian woman, self-sacrificing for the comfort of the preachers and the welfare of the church. Both husband and wife have gone to join the saints in heaven.

David Carter joined the church in 1836. He was the father of the eminent lawyer, Col. David M.

Carter, of this city, and of Mrs. Susan E. Blackwell, a member of Edenton Street Church. He was a man of public spirit, influential among his fellow-citizens, very fond of the church of his choice, and yet amiably catholic in his feelings towards other denominations. He removed from Raleigh to Bertie in 1842. During the war, without having heard any news that justified the conviction, he became so powerfully impressed that a battle had been fought near Richmond, that he hastily departed to look after his sons in Lee's army. The event was according to his impression. He found some of his sons in the hospital. While returning, he was taken ill; and reached home, after much suffering, in a helpless condition. This journey was the cause of his death.

Among the truly excellent of the old members, a prominent place is due the name of Mary Harrison, the devout christian, mother of Ex-Mayor Harrison, of Raleigh. Narcissa Hutchings was another most worthy name upon the register. She was a true daughter of God. I visited her in her last days, and was rejoiced to find that she had the victory over even pain and death. It was marvellous to see one happy in the hours of such intense physical struggle. Her mother, Mrs. McKee, was a devoted Methodist. She was left a widow, with several small children and scanty means; and yet, as Dr. William H. McKee, her son, informed me a few days before his death, in speaking of his own spiritual state, (showing how tender-hearted she was towards man, and how firm in her trust in God,) she

once gave the last dust of meal she had to a poor Indian beggar; and, when her little son remonstrated and asked what they would do for bread, she replied, "the Lord will provide"; and sure enough he did provide. Only five of the eighty-one members in 1832 are known still to survive.

C. W. D. Hutchings, so long a useful member, is one of the five.

Rebecca and Mary Wilhite were maiden sisters, and resided, for a long time, on the lot on which the parsonage is located. They were members in 1832, and their names were on the register until 1852. They were most praiseworthy in their attention to the church. They were worthy successors to the Misses Pulliam, in duly preparing the sanctuary for worship. To them this office was a labor of love; and it was so long and so faithfully performed, that it won for them the tender admiration and grateful remembrance of those who survived them. The exact *date* of their death is not known; but, what is better, the *character* of their death is known to have been triumphant.

Henry L. Evans was long one of the most estimable members. He died February 13th, 1864, being in his 41st year. His obituary states: "Thus has fallen in the prime of life, in the midst of usefulness and hope, and in the dark hour of his country's history, a man that will be sadly missed in almost every circle of life. As a merchant Mr. Evans had the confidence and esteem of the entire community; as a citizen, eminently valuable; as a christian gentleman he had the rare merit of winning all hearts."

For twenty years he had been a member of the Methodist Episcopal Church, and always did honor to his profession." It is pleasant to record the cheerful zeal and thoughtful kindness of his wife, Lucy B. Evans, who deserves the honorable and lovely title of "The Friend of the Parsonage." Indeed, she is the ever active friend of Edenton Street Church in all its interests.

Mary Ann Palmer, wife of the indefatigable steward, that good man and noble friend of Methodism, John C. Palmer, was long one of the loveliest and truest spirits in the class of female members. Amid a host of affectionate friends she closed her eyes to earth, and peacefully passed to her heavenly reward in 1871.

Harriet Whitaker was one of the truest spirits that ever communed at the altar of the church. She was a daughter of the faithful old Methodist, Wesley Whitaker. She was a zealous teacher in the Sunday school, to the last; and extended her usefulness to Zion to the very verge of life. She died in peace, December 31st, 1873.

Thomas Loring, the industrious and devout editor, was, for some time, a member of this church. He was brother of Gen. Loring, well-known in the late war, and just now distinguished as the Commander of the Egyptian army in the recent war with the Abyssinians. I knew the good old man in his later days, at the house of Mr. Whitaker, in Goldsboro'. He was very sanguine in his faith, and seemed scarcely to realize that he was still in the body. It is not improper for me to record here the tokens of

beautiful and uncalculating brotherly devotion, sent him in the days of his physical helplessness by his soldier brother. He enjoyed the Bible as I never knew any other to enjoy it. It was a veritable feast of fat things and of sweet things to his soul. There is no doubt of his final triumph.

Grizzy Shaw, Eldridge Smith, sister Yarborough, the Misses Hunter, and many others were once among the worshippers in the old church, but are now, we trust, among those who praise God "in a nobler, sweeter strain" above. During my pastoral charge, Sarah E. Hudson, Delia Woodward, Maria Mason Harper, Rebecca Lipscomb, Ju ia Thomas, Mary Ann Elizabeth King, Julia Young and Bryant H. Norris, all died in hope of the saints' inheritance in light.

Joseph H. Separk is peculiarly worthy of a place on the roll of saintly honor. He was a mechanic, and yet made more character before a discriminating public, than most men who begin their career with wealth, learning and position. He was esteemed by multitudes in different parts of North Carolina, freely trusted by the entire city, and much beloved by his brethren. He was a faithful and useful worker in the prayer-meetings, and fervently attached to the church and its ministers. In May 1875, he was elected by his fellow-citizens to the office of Mayor of Raleigh, and was rapidly rising in reputation, from the integrity and zeal he displayed in behalf of the community. He was overtaken by fell disease in the month of August last, and literally triumphed over the last enemy. His funeral

was attended by the largest number of people of all classes that ever assembled on such an occasion in the city.

William J. Griffice was one of my beloved class-leaders and workers in the prayer-meetings. Feeble and suffering, he delighted in the sanctuary, feasted upon the gospel, enjoyed the unqualified confidence of all, and died as if the chariots of the Lord were visible to the eye of faith.

Of those who survive, it is appropriate to mention specially the two brothers, Samuel H. Young and W. J. Young, so long and so prominently connected with the Sabbath school. They are the descendants of the Whitfields, who were among the first Methodists in Franklin and Granville, loyal disciples of Francis Asbury. Samuel H. Young was, for a long term of years, superintendent of Edenton Street Sabbath school, and was succeeded by W. J. Young, who holds the responsible position still. Who can calculate the labor they have performed, and the good they have accomplished? How my heart glows with affection and desire as I think of the school! Oh! what a treasure it is to the church! How long before the lovers of childhood, souls, Methodism and heaven, will give it the greatly-needed, long-expected school-room of proper style and adequate dimensions?

On a beautiful afternoon in 1875, the singular scene was presented of the meeting of two funeral trains, at the crossing of Dawson and Edenton streets. The two hearses bore the remains of John Young, the aged father, and Richard Young, the son. The

coffins were carried into the church together; one funeral sermon was pronounced over both; and one procession followed them to the waiting graves in the City Cemetery.

In concluding this part of my sketch, I rejoice that I can say that a number of those, who stood in the front ranks thirty or thirty-five years ago, are still in line, battling for the King and the Crown. They remind me of the thinned ranks of the ten thousand Greeks, who marched and fought so bravely, through blinding storms and daring foes, impelled by the inspiring love of their distant home; and, at last, raised their jubilant shout, when they saw, from the mountain tops, the calm, blue waters of the Euxine sea, that laved the shores of their longed-for Greece. So you, dear old brethren, bear the scars of many wounds and the trophies of many struggles; but are still marching on, battling on, looking for the Sea of Glory whose crystal depths reflect the Jasper Walls and Trees of Life. Thank God! Your shields are unbroken; your armor is still bright; and the sword of the Lord, in the hands of the faithful, is invincible. Onward! Brethren; it is only a little longer! *The hard campaign will soon be ended—ended in an everlasting peace!*

The following is the nearly complete list of

*The Pastors of Edenton Street Church and the
Presiding Elders of the District:*

DATE.	PASTORS.	PRESIDING ELDERS.
1807 (Ct.,)	{ Christop. S. Mooring,	John Buxton.
	{ Gray Williams,	
1808 (Ct.,)	{ William Owen,	John Buxton.
	{ Edmund Wright,	
1809 (Ct.,)	{ Henry Warren,	Philip Bruce.
	{ Edward Cannon,	
1810 (Ct.,)	{ Thos. P. Anderson,	John Buxton.
	{ LeRoy Merritt,	
1811 (St.,)	Canellum H. Hines,	John Buxton.
1812 “	James Morris,	John Buxton.
1813 “	Philip Bruce,	John Weaver.
	{ Matthew M. Dance,	John Weaver.
1814 (Ct.,)	{ Jesse Branch,	
1815 (St.,)	James McAden,	Canellum H. Hines.
1816 “	Peyton Anderson,	Canellum H. Hines.
	{ Lewis Skidmore,	Canellum H. Hines.
1817 (Ct.,)	{ Parker Williams,	
	{ Henry Hardy,	Lewis Skidmore.
1818 (Ct.,)	{ Amos Treadway,	
	{ Hez. G. Leigh,	Lewis Skidmore.
1819 (Ct.,)	{ George W. Charlton,	
1820 (St.,)	Peyton Anderson,	Lewis Skidmore.
1821 “	John F. Wright,	William Compton.
1822 “	George M. Anderson,	William Compton.
1823 “	Thomas Howard,	William Compton.
1824 “	William Leigh,	William Compton.
1825 “	William Hammett,	Thomas Howard.
1826 “	George W. Charlton,	Thomas Howard.
1827 “	Bennett T. Blake,	Thomas Howard.
1828 “	George A. Bain,	Moses Brock.
1829 “	George W. Nolley,	Moses Brock.
1830 “	Abram Penn,	Joseph Carson.
	{ Melville B. Cox,	Joseph Carson.
1831 “	{ Bennett T. Blake,	
1832 “	James McDonald,	Joseph Carson.
	{ John Kerr,	James Reid.
1833 “	{ Daniel Hall,	
1834 “	James Jameison,	James Reid.
1835 “	James Jameison,	James Reid.
1836 “	George W. Langhorne,	James Reid.
1837 “	Edward Wadsworth,	H. G. Leigh.

The Pastors, &c.—(CONTINUED.)

DATE.	PASTORS.	PRESIDING ELDERS.
1838 (Ct.,)	Joseph H. Davis,	H. G. Leigh.
1839 "	William S. Johnson,	H. G. Leigh.
1840 "	John Todd Brame,	H. G. Leigh.
1841 "	{ W. S. Johnson,	James Jameison.
	{ B. T. Blake,	
1842 "	Sidney D. Bumpass,	James Jameison.
1843 "	Sidney D. Bumpass,	James Jameison.
1844 "	John E. Edwards,	James Jameison.
1845 "	John E. Edwards,	Peter Doub.
1846 "	Thomas S. Campbell,	Peter Doub.
1847 "	Robert O. Burton,	D. B. Nicholson.
1848 "	Robert O. Burton,	D. B. Nicholson.
1849 "	Rufus T. Heflin,	D. B. Nicholson.
1850 "	Rufus T. Heflin,	D. B. Nicholson.
1851 "	Peter Doub,	H. G. Leigh.
1852 "	Peter Doub,	James Reid.
1853 "	William E. Pell,	James Reid.
1854 "	William E. Pell,	Robert O. Burton.
1855 "	N. F. Reid,	Robert O. Burton.
1856 "	N. F. Reid,	Robert O. Burton.
1857 "	Joseph H. Wheeler,	Robert O. Burton.
1858 "	L. L. Hendren,	D. B. Nicholson.
1859 "	L. L. Hendren,	D. B. Nicholson.
1860 "	J. W. Tucker,	W. Barringer.
1861 "	J. W. Tucker,	W. Barringer.
1862 "	John S. Long,	W. Barringer.
1863 "	John S. Long,	N. F. Reid.
1864 "	Braxton Craven,	N. F. Reid.
1865 "	Braxton Craven,	N. F. Reid.
1866 "	H. T. Hudson,	N. F. Reid.
1867 "	H. T. Hudson,	L. L. Hendren.
1868 "	H. T. Hudson,	L. L. Hendren.
1869 "	H. T. Hudson,	L. L. Hendren.
1870 "	Jonathan H. Dally,	W. H. Bobbitt.
1871 "	L. S. Burkhead,	N. F. Reid.
1872 "	A. W. Mangum,	{ N. F. Reid.
		{ W. H. Bobbitt.
1873 "	A. W. Mangum,	W. H. Bobbitt.
1874 "	A. W. Mangum,	W. H. Bobbitt.
1875 "	{ A. W. Mangum,	Junius P. Moore.
	{ L. S. Burkhead,	
1876 "	L. S. Burkhead,	Junius P. Moore.

Notices of Pastors and Presiding Elders.

Appropriate biographical sketches of the foregoing list would fill a large volume. I can say but little, here, of any one of them; and shall confine myself, almost exclusively, to those who have finished their course on earth. Even of these I cannot mention all, owing to the want of information respecting them. Not excluding other considerations entirely, I shall mainly endeavor to give the comforting assurance that these servants of God maintained their fidelity to the end of life and gave in death their grand and final testimony to the truth and sufficiency of the glorious gospel they had preached.

Jesse Lee was the first Methodist minister, known to have preached at or near this place. He joined the itinerancy in 1783, and proved himself an able and faithful evangelist to the end of his life. His tombstone in the cemetery at Baltimore pronounces him the "Apostle of American Methodism" in New England. During his last illness, he shouted, "Glory! glory! glory! hallelujah! Jesus reigns." At the last, he sent assurances to absent friends that he died happy, uttered a touching message to Bishop McKendree, avowed his love for all the preachers, and bade his weeping friends farewell. He died September 12th, 1816.

Bishop Francis Asbury is the first Methodist, known to have preached here after Raleigh was established. He was the Wesley of America. He was in labors superabundant. He, probably, more than any other christian hero of modern times, re-

sembles St. Paul, in life and character. He was America's greatest benefactor. It would be difficult for a young minister to find a work, by an American author, containing more inspiration to noble effort, endurance, and heroism, than the three volumes of his journal. He began his labors here with almost the first struggles of American Methodism, was in Philadelphia Conference in 1773, was appointed Bishop in 1784, and then traveled and preached and directed the growing machinery of the church until his death. His character was sublime; his work was stupendous; his sufferings in the flesh were so great as often to be almost unendurable; his career was one of the most signal and successful in the moral history of the world; and his death was so triumphant that it crowns his life with the diadem of undying glory. At Spottsylvania, Virginia, on the 31st of March, 1816, his sufferings ended forever, and he ascended to the house of God's glorified servants. His last conscious act on earth was the uplifting of both hands to declare his triumph in the Lord.

Christopher S. Mooring was the first preacher in charge of the Raleigh Circuit. He was born in Surry county, Virginia, in 1767; joined Conference in 1789; served the church faithfully for thirty-six years; traveling every year but one, when his health failed; was amiable, grave and devoted to the work of saving sinners; and was instrumental in the conversion of hundreds. Through his last ordeal his "confidence in God remained unshaken and his peace flowed as a river."

Canellum H. Hines was the first pastor of Raleigh Station, and afterwards presiding elder of Raleigh District. He was ordained elder in 1811, and after faithful and useful service, located in 1818.

Philip Bruce was stationed here in 1813. He was a North Carolinian, descended from French Protestants that fled to North Carolina from cruel persecution. He was a soldier in the Revolutionary war. He was converted in early life, as most useful christians are. He had a pious mother, as nearly all young christians have. He joined Conference in 1781, and labored for thirty-six years, when failing health forced him to the superannuated relation. He moved to Tennessee after the Conference of 1818. Not long before his death, he wrote back to his old Conference, "My work is well nigh done, and I am waiting in glorious expectation for my change to come; for I have not labored and suffered for naught, nor followed a cunningly-devised fable." A friend thus describes his death, "He died not only in peace but in triumph. He was perfectly resigned, and said he never had such clear views in his life. For a whole night he could not sleep for joy, and the Lord was with him and blessed him mightily." After all his toil and sacrifice, at his death his entire property amounted to only three hundred dollars. But he had laid up his treasures in heaven. The Virginia Conference erected a monument over his grave.

James McAden was born in Caswell county, N. C., in August, 1795. He was converted in a great revival in 1810. Three other converts, in the same

gracious work, became itinerant preachers, to-wit: James Reid, A. McCain and B. Stephens. Brother McAden joined the Virginia Conference in 1814, and was in charge of the Raleigh Circuit in 1815. Most of his ministerial work has been done in the State of Virginia. He yet survives, after sixty-five years of faithful service. He resides in Mecklenburg county, Virginia. His love for Methodism, and confidence in the efficiency of its doctrines, are unabated. He is now on the superannuated list. He pledges a contribution to the new Methodist Church in Raleigh.

Peyton Anderson was on Raleigh Circuit in 1816, and stationed in Raleigh in 1820. He was born in Chesterfield county, Va., February 7, 1795, joined Conference at nineteen, in 1814, and died in 1823. He was well-educated, modest, discreet, unwavering and transparently pure in character. In his last lucid moments he rejoiced in the glory of God. His last words were "Farewell, brethren, when we meet again, it will be in heaven."

Lewis Skidmore was on the circuit in 1817, and presiding elder on the district from 1818 to 1820 inclusive. He is, probably, still well remembered by some of the old people in this part of North Carolina. He was born of poor parents, in Fairfax county, Virginia, moved to Richmond when quite young, and labored as a blacksmith. Brother Bennett states he was, at this time, a zealous christian. I doubt this. My mother, who knew him well, told me that she had heard that he was in the Richmond theatre, when it caught on fire in 1811, and

escaped by jumping from a second story window. Methodists had not surrendered to the world so far as to go to theatres in those days. He was one of the men of strength. He held his connection with the Conference forty-four years. He was a doctrinal preacher, and was almost irresistible in arguments. To the last he attended the sessions of his Conference and the commencement of Randolph Macon College. He was, for years, the harbinger of commencement, arriving with his wonted exactness on Tuesday afternoon. He passed to his place among the conquerors of death in 1857.

Hezekiah G. Leigh was born in Perquimans county, North Carolina, in 1795, joined Conference in 1818, was on Raleigh Circuit in 1819, was presiding elder on Raleigh District from 1837 to 1840 inclusive, and again in 1851, and served the church in various responsible offices for thirty-four years. He was one of the ablest, most eloquent and most useful ministers that have belonged to the Virginia Conference. He was a natural orator. Henry Clay, after hearing him preach, is said to have remarked to a friend, "He made me smell brimstone." During his last illness, Dr. Wm. A. Smith visited him frequently, and held repeated conversations with him, on his faith and his prospects for eternity. Not long before he died, he grew eloquent, as he spoke of his hope, and contemplated the grandeur of the destiny that was opening before him; and overwhelmed with the contrast between his own insignificance and the tremendous destiny that awaited him, he cried, "Oh, if there were not a daysman

betwixt God and me, how could I stand His searching eye! Thank God! Bless God for such a Saviour!"

When asked, the day before his death, if his trust was still in his Saviour, he replied, "O yes! what should I do without that? Jesus is with me. My trust is in him alone."

George W. Charlton was on the circuit in 1819, and on the station in 1826. He joined in 1818, in the class with Hezekiah Leigh and Peter Doub. He was commanding in appearance and highly gifted by nature as a speaker. He was an uncompromising enemy of unrighteousness, forming no truces with the fashions and follies of the world. His sword was polished with learning, edged with truth, and tempered with love. He had a great revival here, when on the station. In the latter part of 1821 and first of 1822, he had a wonderful work in Lynchburg, Virginia, which exerted such a vast influence that he may be regarded one of the chief agents in the progress and prosperity of the Methodist Church in that stronghold. He located at the Conference at this place in 1828. He remained a faithful servant of God to the end of his mortal life. He passed peacefully away about five years ago.

William Compton was presiding elder of this district, then called Neuse District, from 1821 to 1824 inclusive. He joined Conference in 1809. He died in Oxford, North Carolina, November 13th, 1847. He was a profound theologian, and made an impression upon his hearers that time could not erase. He continued in loving trust in Jesus, and his labor

for souls, to the end of his useful life. He was a holy man, trusting the good providence of God with the simplicity of a child. He prayed that God would grant him a sudden death. His prayer was answered. He is the father of Wm. Fletcher Compton—one of the most valuable men in the California Conference. Two other sons are Methodist ministers.

Thomas Howard was stationed here in 1823, and presiding elder of this district from 1825 to 1827 inclusive. He professed religion at sixteen, joined the Conference in 1819. He is said to have proven himself “a gifted, highly respectable and useful member” to his death. Returning from Conference in Petersburg, 1827, he was caught in a terrible storm, and is supposed to have been thrown from his carriage. He stated that he became entangled in the reins. His face was covered with blood, and he sustained injuries from which he very soon died. But he died in peace in the arms of Jesus.

William Hammett was the pastor in 1825. He joined the Conference as a transfer from Tennessee in 1823. His rich Irish eloquence rendered him very popular. For ten years, he was very successful in good works. He was flattered until he was intoxicated with the applause of the world. He visited his relatives in Ireland; on his return, was appointed Chaplain to the University of Virginia, and afterwards Chaplain to Congress. He then studied medicine, moved to Mississippi, and married a wealthy lady. He continued to preach occasionally, as a local minister, for some time, but lost

the unction of the spirit. He grew worldly-minded and ambitious, entered the arena of politics, and was elected to Congress. He made no mark as a Congressman. Though immersed in the pleasures of the world, he still showed kindness to the Methodist preachers, and gladly entertained them. His decline was slow and protracted, and it is said that his former religious convictions returned, and that he read his Bible a great deal in his last days. May we not indulge the hope that his soul escaped from the world's thralldom before he died?

The following description of George A. Bain, and the statement about his work in Raleigh, are from the pen of brother Blake :

“George A. Bain succeeded B. T. Blake in 1828. In stature, he was slim, but stood erect and straight. In ministerial duties, he was a Methodist. In private, a man of prayer ; in visiting, strictly a pastor. It was as natural for him to be grave as it is for a healthy child to be playful. He carried his solemnity not only into the pulpit, but into his social intercourse, never unbending himself to the levity too common, perhaps, to his predecessors. It was not from sadness or melancholy, but from the conviction that a Methodist minister ought to be always grave.

The Virginia Annual Conference was held in Raleigh in February, 1828; Bishop Soule, presiding. In reading out the appointments, George A. Bain was read out for Raleigh Station. The stewards remonstrated. The Bishop required them to meet officially and state their objections. They reported :

“We are not able to support a married preacher.” Bain was sent for, and heard the objection. To this he replied, “I am glad the brethren have no other objection to me as their minister, and if that is all, I prefer to stay and run the risk of being supported. He staid, was supported, and left the church in a better spiritual condition than that in which he found it.”

George W. Nolley joined the Conference in 1825. God is still preserving his useful life. He is living at Ashland, Virginia, resting on the list of the superannuated. From a letter written to me in January last, I learned that his health is very feeble. He is waiting by the River. Safe and happy be his passage to the better land!

Moses Brock was presiding elder 1828 and 1829. Consecrated, persevering, unwavering in his integrity to what he esteemed duty, he accomplished much for the cause of Methodism in his day. He was one of the chief founders of Greensboro Female College. He moved from North Carolina to Tennessee. He was married twice before his death. He remained faithful to his divine Master, and was called to his reward in 1870.

Abram Penn was pastor in 1830. He was born in 1803, in Patrick county, Virginia; where many highly respectable relatives still reside. Before he was twenty years old he married and went to Philadelphia to study medicine. The death of his young wife called him from his studies and turned his thoughts to his own soul. After ten months of painful struggle as a penitent, he was converted at

a camp-meeting. He joined the Conference in this place in 1828. His ministry was owned of God in the conversion of souls. He was an exceedingly approachable and pleasant character, and was much beloved. He suffered long with heart disease, but worked on, through great pain, to the last. His obituary states, "not a fear or doubt marred the calmness of the closing scene. Peacefully, joyfully, he resigned his soul into the hands of the great Creator."

Melville B. Cox was born in Hallowell, Maine, November 9, 1799. He was converted in July, 1818, while praying "alone in the woods." He preached his first sermon December 20, 1820; joined the Bath Conference in 1823; and traveled till 1825. He then took a supernumerary relation, from ill health, and, next year, was superannuated. In 1828 he established the "Itinerant," a religious journal. In 1830, after losing \$1,000 on his paper, and being in low health and sore family affliction, he came South, joined the Virginia Conference, and was stationed in this city for the year 1831. He says of his sojourn here, "I preached and prayed as long as I could keep out of the bed." "I preached but little after the first of May. But some souls were converted; enough to satisfy me that I had followed the leadings of providence." While here, he was inflamed with a desire to go as missionary to Africa. He said, "My soul burns with impatient desire to hold up the Cross of Christ on missionary ground." In May, 1832, having heard of his appointment, he wrote, "I hail it as the most joyful appointment

from them I have ever received. * * *

I thirst to be on my way. I pray God that he may fit my soul and body for the duties before me. Then I have no lingering fear. A grave in Africa shall be sweet to me, if he sustain me." He landed safely in Africa, formed the Liberian Mission, and labored to the utmost of his strength. He soon contracted the coast fever, and sank rapidly into the arms of death. His end came July 21, 1833. Among his last words were, "Never give up the Mission. Africa must be redeemed, though thousands perish."

Joseph Carson was presiding elder from 1830 to 1832 inclusive. He was one of the pioneers—joining Conference in 1805. He was spared for many useful years, and will be long remembered as one of the faithful men of God in the Virginia Conference. He will doubtless have a multitude of seals to his ministry in the last day. He departed in peace in 1875.

Rev. James Reid was presiding elder of Raleigh District from 1833 to 1836 inclusive. He was born in Caswell county, North Carolina, April 5, 1795, embraced religion in 1810, was called to the ministry in his boyhood, joined the Conference in 1815, and served the church in his high calling for nearly fifty-seven years. He did a great and invaluable work for Methodism in North Carolina and Virginia. He died suddenly at Dr. N. H. D. Wilson's, in Greensboro, on November 8th, 1872. He had often expressed his preparation for the great change.

George W. Langhorne, pastor in 1835, was one of the most influential and devoted ministers in Vir-

ginia and North Carolina. I wrote to him for his recollections of Raleigh, but he had won the christian soldier's last victory before my letter reached Richmond.

William S. Johnson was pastor 1839 and 1841. He married the amiable daughter of Dr. Hunter, of Raleigh. So feeble was his health in October, 1841, that he was utterly unable to do the work of the ministry. His name still lingers as a synonym of zeal and piety. He was a very able preacher. He won the esteem and love of those who knew him, "fought the good fight of faith," and passed from the toil and suffering of his ministry to the glorious inheritance of saints.

John Todd Brame was pastor in 1840. He was a child of genius. His father died while the son was yet very young, but the mother cared for that son and raised him for Jesus. He had a soul and body like Summerfield. The fire of his poetic and gifted mind, purified by the air of our holy religion, shone like a light from the inner heavens; but like a lamp of this transitory world, it consumed as it shone. He lived on the verge of heaven and died as in sight of his heavenly home. The fatal attack came while he was at Louisville as delegate to the General Conference in 1845, and he died in Washington, North Carolina, soon after.

Sidney D. Bumpass was pastor in 1842 and 1843. The account, already given, of his great work for Edenton Street Church, must forever endear him to its congregation. He was a truly holy man—one of the most devoted ministers that ever belonged

to our Conference. He started the first religious paper of our Conference—*The Weekly Message*, that was long as an angel of truth and mercy in our borders. He is endeared to me personally, as the one who placed holy hands upon my head in the rite of baptism, when I joined the church. His death was one of complete victory in our blessed Saviour.

Rufus T. Heflin is well remembered by many, who are present. He was a very earnest and effective preacher. He was the first editor of the North Carolina *Advocate*, which has rendered such great service to the church, not only in Raleigh, but throughout our borders. After long, successful work in our Conference, he moved to the State of Texas, and became the president of a female college. He was engaged in the duties of this high position, at the time of his death. Bishop Early assured our Conference, at its next session, that, by divine grace, he was conqueror over the last enemy.

Peter Doub was presiding elder of Raleigh District in 1845 and 1846, and on the station in 1851 and 1852. He joined Conference in 1818. He was gifted with a strong constitution, that withstood the tremendous labors of many years—in the itinerancy. When failing health rendered it necessary to lighten his labors, he was made Professor of Biblical Literature in Trinity College. In this position he labored assiduously, to the close of his extraordinary life. His ministry was directly instrumental in the conversion of a multitude of souls. He possessed a high order of talent, and was unusually well-read

in the standards of theology. He was a powerful advocate of the peculiar doctrines of Methodism. With both tongue and pen, he delighted to labor for the cause of his Master.

His nature was a loving benediction. His simplicity was as enchaining as his talent was admirable. His pious life and happy death are a precious heritage to the North Carolina Conference. Such men are the peculiar product of Methodism; while it is to such men that the glorious conquests of Methodism are due.

David B. Nicholson was presiding elder of the Raleigh District in 1858 and 1859. He joined the Conference in 1831, and was active in the itinerant ranks till failing health called him home to suffer and die. He was long one of the foremost men in our Conference. He passed through death to the better land in 1866. I remember well his poetic, swan-like exclamation, not many days before his death. It was, when he, notwithstanding his extreme feebleness, gathered his family around the family altar. He beautifully said "I feel that my rest will be sweet in the grave." Truly may we say of him, "He rests in peace."

William Barringer was presiding elder of the district in 1860, 1861, and 1862. He was born February 18th, 1816. He was a direct descendant from John Paul Barringer, who was imprisoned in Charleston during the Revolution, for his patriotic words and deeds; and his mother was the daughter of a Revolutionary soldier. He was converted about 1842. Though convicted at a camp-meeting, he was

converted when alone in his store. He joined the South Carolina Conference, at Columbia, in December, 1844. He was transferred to the North Carolina Conference in 1850. He worked as a true Methodist preacher to the week of his death. The most winning amiability, the most genuine integrity, the most honorable manliness and the most conscientious piety were blended in his noble character. It was a sad day for North Carolina Methodism, when he met the accident that so suddenly removed him from his loving brethren and his cherished work. He was fatally injured by a fall from the buildings of Greensboro' Female College, on the 11th of March, 1873. He was conscious long enough after his fall, to give the most consoling assurance that all was well, and that he was ready for his heavenly home. He died March 16th, 1873.

Numa Fletcher Reid is the last of the departed pastors of Raleigh church, that I shall mention. Many of you knew him as pastor in 1855 and 1856; and as presiding elder of this district from 1863 to 1866 inclusive, and again in 1871, and part of 1872. How strange to speak of him as dead, even to this day! He was abundant in excellent labors in many fields, and to the last he was honorable and honored in them all. At the time of his death, there was probably no minister in the State who was so much esteemed and admired. He died June 6th, 1873. In March preceding, when broken in health, he said, "I should like to preach a few more times; I would call for penitents every time I preached. I could tell the people better about eternal things. I am

waiting by the river, and feel and know the reality of what I have loved and preached. If I never go to Conference again, tell the brethren that I loved them better and still better to the last, and bid them good-bye till we meet in heaven." For his last two days he rejoiced almost continually. His last words were, "Frank, I shall see your mother and my mother." When no longer able to speak, he waved his pale, shiveled hand in token of triumph; like a tattered flag over a hard-won, glorious victory.

Thus closes my imperfect history. To those who survive, let me say: The examples of our departed brethren, in the succession of the pulpit of Edenton Street Church, should stimulate us to the duties that yet demand our care and toil. Oh! let us emulate their fidelity, that we too may make full proof of our ministry, triumph over temptation and death, "and, departing, leave behind us" names and memories and influences that will still bless the world! And you, members of the Methodist Church in Raleigh: Cherish these sanctified pastors, now stationed in the eternal city, or traveling the radiant paths of glory in the blissful circuit of heaven. Remember gratefully the glorified members of your church. Imitate their virtue and devotion, that you may, at last, be admitted into their happy and glorious union. When I think of the sainted dead, I do not feel that they have ceased to be, to us, a blessing. Their examples speak to us still. Their prayers are potent still. Do they not remember us? May we not reverently assume that we know the holy desires of their raptured spirits

respecting us? When Henry, of Navarre, was about to join the battle of Jvry, he addressed his soldiers in these words: "My children, if you lose your colors in the fight, follow my white plume, and it will lead you to the right and to glory." So may we feel that the spirits of the faithful preachers and members of Edenton Street Methodist Church cry to us to-night: "Oh, ye followers and children! You are yet in the struggle! Onward, and never waver! If you lose your colors in the fight, look for our white plumes, and follow us as we followed Jesus! Then you will be led to the *right* on earth, and finally, to *everlasting glory*!"

In a wonderful sense, it is true that this is a land of causes—heaven the land of effects. Earth begins what heaven perpetuates. That which is truly spiritual and holy, and constitutes the essence of God's kingdom, in this world, will live forever in the world to come. Such, most surely, is the sacred communion of the saints in their fraternal mingling here. Oh! then, we may fondly cherish the transporting hope that there will be blissful convocations of the faithful preachers and members of the Raleigh Methodist Church in that Beautiful Land of Life and Love. No penitent wail—no funeral gloom—no trembling prayer, will break the heavenly harmony. But, oh! What praise! What songs! What shouts! What greetings!

“There none shall beckon us away,
Or bid our festival be done:
Our meeting-time, the eternal day—
Our meeting-place, the Eternal Throne!

There, hand in hand, firm-linked at last,
And heart to heart, enfolded all,
We'll smile upon the troubled past,
And wonder that we wept at all."

At the close of Prof. Mangum's address, Rev. Dr. Burkhead announced that Bishop E. M. Marvin, D. D., would solicit subscriptions for the purpose of building a *Metropolitan Church* in the city of Raleigh. The Bishop came forward, and addressed the vast crowd in his *own inimitable* style, and received subscriptions for the object named above to the amount of eighty-four hundred and thirty-five dollars.

The Long Meter Doxology was sung to the tune of Sessions by the vast assembly, and the benediction was pronounced by Bishop Marvin.

THIRD DAY.

MARCH 23, 1876.

The Centennial exercises were resumed at 10 o'clock A. M., in Metropolitan Hall.

Bishop H. N. McTyeire, D. D., in the chair.

Religious services conducted by Rev. Joseph H. Wheeler, of Smithfield, North Carolina.

The chairman introduced Bishop D. S. Doggett, D. D., of Richmond, Virginia, who addressed the large and appreciative audience for two hours and ten minutes, on the "*Progress of Methodism in the Nineteenth Century.*"

The Bishop's address was one of the grandest efforts of his life. We *greatly* desired to publish it in this volume; but the good Bishop has seen fit to withhold it. So it is. We made importunate efforts to secure the address, but we failed. It will live in the minds of those who heard it and do them good. After singing by the choir, the benediction was pronounced by Bishop Doggett.

AFTERNOON SESSION.

March 23, 1876.

The exercises were resumed in Metropolitan Hall, at 3½ o'clock P. M.

Rev. J. P. Moore, Presiding Elder of the Raleigh District, in the chair.

Religious services were conducted by Rev. W. S. Black, Presiding Elder of Wilmington District.

The chairman then introduced Rev. H. T. Hudson, of Shelby, who addressed the audience. *Subject:*

“THE INFLUENCE OF CITY CHURCHES ON THE RURAL DISTRICTS.”

MR. HUDSON said:

Mr. President, Ladies and Gentlemen:

The subject assigned to me leads me to the discussion of the following proposition: *The importance of establishing the gospel in all of its plenary power in the cities as the most effective means of spreading it through the outlying country.*

First, let us notice the influential position of cities as having an important bearing on this subject. It



H. J. Hudson



has been truly said that a few men do the thinking for the world. And it is equally true, that a few spots on the earth originate the multifarious streams of influence, which govern the complicated machinery of the world. And these spots are the *cities*. Cities are centres of influence. They are regal thrones of moulding potency. Socially, politically, commercially, intellectually, and morally, they are the supreme heads of the broad world. The word capital, derived from the Latin term *caput*, head, suggests the idea of governing power. The head is the supreme part of the body—the capital of the human kingdom. In this capital stands the throne of reason, the school of the Fine Arts, and the executive sceptre of government. As the glory of the human body resides in the head, so the *capitals* of the nations are the luminous suns of the civilized world. Whatsoever is beautiful in architecture, whatsoever is urbane in society, whatsoever is brilliant in literature, whatsoever is profound in statesmanship, tends to globe itself up in the cities. They are the well cultivated gardens of the world's efflorescence. Their influence over the world is immeasurable. The illustrious Themistocles boasted that he governed the world. "For," said he, "I rule Athens, Athens rules Greece, and Greece the world." He ruled the world *through the city of Athens*. So men ruled the vast domain of the Assyrian empire through the city of Babylon. There is a great cotton factory in England. On the first floor, thousands of spindles are whirled, busy in spinning the cotton into thread. On the second,

are hundreds of looms busy in weaving cloth. All of these buzzing spindles and clattering looms are turned by the *steam* generated in the great boiler in the engine-house. So in the boiling caldrons of city-life are generated the influences, which whirl the social, political, and moral machinery of the towns, villages, and rural districts of a nation. The illustrious city of ancient Rome governed a population of one hundred and twenty millions, and swayed the political destiny of twenty nations outside of herself. The iron-wheel of the power turned on the Seven Hills. And such is the relation, to-day, of London to the British empire; of Paris to France, and the capitals of other nations to their rural districts. Some rivers take their rise in lakes, and spread verdure, floral beauty, and fertility thousands of miles along their winding courses, and turn the wheels of scores of mills and factories on their banks. Others take their rise in malarial swamps, and spread deadly diseases all along their far-reaching courses. The purity or impurity of the sources of such rivers becomes, therefore, a matter of the utmost importance. Cities are the lakes in which the rivers of influence take their rise and flow out into the country. If these lakes are pure so will be the streams, bearing innumerable blessings to the country. If they be poisoned with the sins of political corruption, infidelity, drunkenness, sensual lusts, what tongue can tell the vast amount of evil they will inflict on the world? The question then of making these city fountains pure, wholesome, sweet, is one of stupendous moment. So thought

Christ, and He commanded his disciples to go and preach the gospel to every creature, "beginning at Jerusalem." Purify that city first, that its streams of influence on Judea may be good. And on that city descended the purifying fire of the Pentecost. And the numerous visitors in the city at the time caught the sacred flame and thus scattered the seeds of the gospel far over the world. So thought St. Paul, the great pioneer missionary of the world. He wrote most all of his stirring epistles to *cities*. With a flaming zeal which great floods of persecutions could not quench, with an indomitable purpose, which the perils of the sea and land could not change, he itinerated over the earth, and labored *heroically*, to found strong churches in the cities of Antioch, Philippi, Thesslonica, Athens, Corinth, Ephesus. All these were central, populous, flourishing cities. They occupied influential positions in their respective localities. They were invaluable centres for radiating the light of the gospel out into the surrounding country. Like a skillful general, he occupied the strategic points of the country, and there planted and leveled his heaviest artillery against the enemy, knowing that the winning and holding of these places would go far in conquering the outlying territory. And the primitive fathers of the church followed the wise course of Paul. They labored to make the gospel glorious and influential in the great cities of their day. Polycarp prayed, labored, preached, to impart gospel purity to the city of Smyrna. Ireneus worked in the city of Lyons, Origen in Alexandria, Cyprian in Car-

thage, Eusebeus in Cesarea, Ambrose in Milan, Augustine in Iieppo, Chrysostom, the golden mouthed orator, in Constantinople. Calvinism, that holds in its iron grasp the creed of millions, was born in the city of Geneva. The great ark of Protestantism, which has perserved from the flood of papal corruptions the fertile seeds of a pure gospel with which the field of the world is to be sown, and from which the millennial harvest is to grow, was built under the inspiring power of city life. The first Conference held by Mr. Wesley was in the city of London—the first class-meeting in the city of Bristol. The fire of American Methodism began to kindle in the city of New York. This spark grew, ran southward and spread in the cities of Philadelphia and Baltimore. Waxing warmer it sped along down through Petersburg and Norfolk, and soon it grew strong enough to leap the waters of the Roanoke river and shed its genial light in Halifax county of our State. And thence it has spread westward. Nothing could arrest its onward course. With a fiery rush it swept through the thornes of opposition with crackling joy. The winds of persecution only caught it up and spread it more rapidly over the country, and made it roar in louder shouts of victory, until now its camp-fires light up all the piny plains of the East—glow on all the hill-tops in the middle portion of the State, and blaze on the mountain summits of the West.

As cities then are centres of commanding influence, it follows with the emphasis of thunder, that, *here in these places*, the gospel should reign with

supreme power—*here* its saving salt should be scattered with a most bountiful hand—*here* its cleansing water should abound as the flowing waves of the sea—*here* its weapons should be wielded with the most heroic and skillful power—*here* its warning voice should sound with the thundering peals of a tropical storm—*here* its light should shine with the blazing glory of everlasting summer. All the ancient and modern appliances of the gospel should here be utilized and applied with ceaseless power.

But let us notice more especially some important particulars bearing upon the subject. First: The *city* Sunday schools exert an important influence upon the country Sunday schools. They live in the centre of light where they can gather up the latest and purest Sunday school literature—the most inspiring songs, the best plans of efficient teaching, and strongest inducements urging the pupils to study. All these things are carried into the country and more or less copied by the schools there. They thus become models after which thousands are moulded. It is important, therefore, that they be first-class in all of their particulars. And what interest of the church that holds in its hands the spiritual destiny of so many millions of immortal souls as this? O! if our land blossomed all over with efficient Sunday schools what rapid strides the world would make towards the golden harvest of the millennial summer. As the radiance of the sun fills the blue heavens above us, as its golden feet dance upon the face of the sea, as its glory lingers upon the summer foliage of the spreading forest, as

it glistens upon the green fields, as it beautifies every flower and shines in every grain of sand, so ubiquitous, beautiful and glorious would be the light of youthful piety shining over this land, if the number and effectiveness of our Sunday schools were as great as it is in our power to make them.

Secondly: The importance of city piety will appear in the fact that here is the seat of the state and national government—here its legislative, judicial and executive machinery is located, and the moral or immoral tone of the social atmosphere will have much to do with the working of this machinery. That the character of our rulers has much to do with the happiness and prosperity of the people, is so true to the teaching of history as to become proverbial. Solomon had observed this fact long ago. Hence, he says: “When the righteous are in authority, the people rejoice; but, when the wicked beareth rule the people mourn.” The bloodiest chapter in the bloody book of time is that which is red with the blood of martyrs shed by wicked rulers. When the ruler, Constantine, embraced christianity, he quenched the fire of pagan persecution, and the people being shielded, rejoiced under the white banner of peace. We talk about the ship of state, and that figure is quite suggestive. The ship floats on a dangerous element. It is freighted with valuable things. The precious lives of the passengers are dependent on the safety of the vessel. And the safety of the ship is dependent again upon the sober habits and nautical skill of the captain and his crew. Incompetency *here* is the destruction of

the vessel and all it contains. Behold our great national ship. Grander in magnitude than Noah's Ark, or the Great Eastern of the Atlantic. It is twenty-four hundred miles long and thirteen hundred wide. It bears in its capacious bosom the happiness of forty million souls. And if by Cæsarism, and avarice, and party incompetency, she should be engulfed in the maelstrom of wild anarchy, what a world of beauty and glory would be wrecked. There is no greater calamity to a nation than the moral bankruptcy of its rulers. Should the Atlantic ocean break over our shores and roll across to the Pacific, sweeping down and burying all of our material wealth, yet sparing our lives, it would be a mercy compared to the ocean-deluge of dishonesty and crime in our public men. For what are wheat-fields, cotton-fields, vineyards ; what are stores and manufactories ; what are banks of gold and silver, when, under the supreme control of wild beasts, or men bereft of conscience and honor, who *are* beasts in the form of men ? But what has the morality of private citizens to do with the character of our rulers ?

Much every way. Who elect these men but the private citizens ? Or rather partizan citizens are the levers that elevate them to places of power and trust. The vox populi thunders at the ballot box, and the administration is the echo of that thunder. The popular heart is an active volcano of ignorance and party zeal, and the government becomes the crater for the outgoings of the hot lava, which flows as fiery streams desolating the beauty and

glory of the land. Now, it is at the *capitals* of this country where the political caucuses are formed. And it is these caucuses that govern by nominations and other means the elections ; and, therefore, the *moral atmosphere of these cities should be high toned.*

Thirdly : City churches bear a prominent part in originating, fostering and conducting our charitable institutions. Hospitals for the neglected sick, almshouses to feed the penniless poor, asylums to care for the blind, deaf, dumb, and insane, are the beneficent fruits of christianity. Religion is born of divine love and diffuses kindness. The first hospital ever built was founded in the *city* of Constantinople, under the direction of christians. When the plague, in the reign of Gallienus, visited the city of Alexandria, and the victims lay piled up in the streets, the pagans fled the city and left their dead unburied. But the *christians* remained to nurse the sick and bury the dead. In this work of heroic mercy many of them lost their lives. And when a similar pestilence spread desolation through the city of Carthage, in the reign of Gallus, the pagans again deserted their sick and dying, but the christians, under the inspiring leadership of the eloquent Cyprian, went forth among the plague-stricken ones as angels of mercy. The christians of Milan sold their silverware to redeem their brethren taken captives in war. Paul carried alms long before, from the city of Antioch to feed his famine-stricken brethren in Judea. Christianity has dotted London and many other cities with organized institutions of charity.

Charity born of the gospel sent John Howard as a light of comfort into the darkness of European prisons. It has carried gladness to the orphan world—joy to the broken hearted widow clad in weeds of mourning—built little paradises where the mentally wrecked ones could glean as much comfort as their sad condition would allow. It has taught those unfortunate children born into the state of compelled silence, deafness, and rayless darkness, to find through the tips of their fingers Him who is the light of the world. And thus it has planted into their sorrowful hearts the seeds of the gospel, which shall bloom on the morning of the resurrection into the perfect flower of redeemed humanity. Then, they who traveled all the road of an earthly pilgrimage without seeing the face of the mother who rocked them, or the light of the sun that warmed them, will come up from the darkness of the grave to see all that is beautiful and magnificent in the celestial world, and hear all that is sweet, soothing, and soul-transporting in the music of heaven, and the first syllables that shall roll off from their earth-dumbed tongues will be: “Hallelujah, the Lord, God omnipotent reigneth.” But what has all this to do with the piety of this city?

Much every way. For it is the insane ones, the blind, deaf and dumb children of the State *at large*, who are committed to *your care*. And their physical, mental and spiritual welfare is bound up in the warmth and tenderness of your christian hearts. It is *your* piety that carries to them the joy of that prophecy, which says: “In that day shall the deaf

hear the words of the *book* and the eyes of the blind shall see out of obscurity."

Fourthly : Cities are the headquarters of the *press*. While many newspapers are published in the towns, yet the leading quarterlies, monthlies, weeklies, dailies, both of the religious and secular press, are published in the *cities*. Now the press is proverbial for its wide extended power. Like the sun, circling from east to west, it carries in its course the light of information for the head, and warmth of feeling for the heart, of the people. It is a tongue that speaks across the continent. And what Æsop said of the human tongue may be said of the press, that when it *is* good, it is the *best* thing in the world, and when it is *bad*, it is the worst thing in the world. Archimedes said, if he had a lever long enough and a fulcrum to rest it upon, he could move the world. Now the press is an Archimedean lever, and if we could get it to rest on the fulcrum of christian truth, it would turn the world from the darkness and barrenness of sin and ignorance to the sun of righteousness that would cause it to rejoice and blossom as a rose. The religious press is heaving the world in this hopeful direction. Who can tell the amount of good being diffused over the world by the said press? Who can tell how much good is done by our church organ? There is a gulf stream that rolls near our coast across the Atlantic. It flows with a depth and width, and a volume of water a thousand times grander than the Amazon or Mississippi river. It carries the heat of summer from the tropical world and diffuses it over Western Eu-

rope. It changes the temperature of that whole country from freezing winter to genial spring, so as to make it a delightful climate. The influence of this stream makes Spain beautiful with the groves of the olive—France fragrant with fruitful vineyards—and the fields of England golden with ripened grain. It is the sun shining vertically, warmly, constantly on the tropical sea, which raises its temperature and puts in motion this great ocean-stream. So the organ of our Conference sends out a stream of wholesome, christian knowledge, which makes some parts of our work blossom with Sunday schools, kindles the fire of revivals at other places, and stimulates the tree of liberality to yield more bountifully in supporting the ministry.

This train of thought leads me to notice some reasons why the Methodists of North Carolina should build

A Metropolitan Church

in the city of Raleigh. The reasons are :

First: Our church edifice here ought to be equal to those of other denominations. The present one is not, either in size or beauty of architecture. A comparison drawn by strangers between our church and others always leads to a false estimate of our relative strength in the State. The thousands of strangers visiting this city and looking at the churches, say: "Well, judging from the appearance of things here, we conclude that the Methodists in North Carolina stand at the foot of the denominational class in the school of Christ." "They

seem to be about fourth rate in strength." That is the impression people carry off after looking at your city churches. When the fact in the case is this; the Methodists are in the *front* rank in all of the elements of church prosperity. The latest returns of the census show that the Methodists have eleven hundred and ninety-eight organized churches in the State—two hundred and eight more than the Baptist, nine hundred and eighty-nine more than the Presbyterians and eleven hundred more than the Episcopal Church. Our churches are distributed over the entire territory of the State, being in every county. We have five colleges, male and female, being two more than any denomination in the State. Many of our laymen are in the legislative halls of the State. Our people stand upon a level with members of other churches in point of general intelligence, culture, and pecuniary resources. We do not parade these figures in any spirit of boasting, but simply to show the ground of our plea for help in building the said church. The very fitness of things requires us to act in this matter. Self-respect should prompt us in it as well as respect for public opinion.

Secondly: *Our position in the capital of the State demands a better church.* It is a representative position. And a representative edifice should occupy such a position. If a man proposes to be a king, why let him live in the palace of a king and wear royal clothes. Sensible men build fine houses on fine streets in cities. The idea of putting up a shanty-house on a beautiful lot on Broadway, in New

York, is simply ridiculous. The laws of harmony and propriety demand that conspicuous places should be occupied by conspicuous things. Jerusalem was an illustrious city. It was built on a site beautiful for situation. The city itself was equally beautiful. And this beautiful city, beautifully located, made it "the joy of the whole earth." And the glory of heaven was set attractively before the Jewish mind by calling it "the new Jerusalem." And in that city there was nothing that so completely won the admiration and charmed the heart of the people as the magnificence of the *temple*. The forest, the mine, the quarry, contributed their richest treasures to make it surpassingly splendid. All that art could do to make it grand was done. And a temple less costly and elegant would not have been suitable to the place. It was necessary that the temple should blaze in the glory of silver and gold, and the elaborateness of workmanship, to answer all the purposes of its erection in that metropolitan city of the nation. That temple, in the language of material beauty, expressed the reverence of the Jew for the glory of God. I believe that God delights in seeing his temples made beautiful. Talk about fine churches being offensive to God; no, it is the ugliness of the old sway-backed, dilapidated, barn-like churches that is offensive to God. The divine mind is full of beauty. It blossomed out in creating the flowers, in making shining diamonds, in the glossy plumage of birds, in curtaining the windows of the morning and evening with golden splendor, in hanging the radiant

scarf of the rainbow on the dark shoulders of the retiring storm, and in decking the dome of ether with sparkling gems. These are but the fringe of His outer garment, while the churches are the inner sanctuaries where the shekinah of His honor dwelleth. The church of Christ, composed of loving hearts, is represented as a bride clothed in beautiful raiment. And such a queenly personage ought to worship in beautiful temples. The Roman Catholic Church is wise in many respects—especially in building imposing church structures in conspicuous places. Rome is the head-centre of the Catholic world. And there they have erected that wonder of modern architecture—*St. Peter's Cathedral*. They lavished millions of gold upon it—one man giving a hundred thousand dollars annually towards its completion. Two-and-half centuries rolled away while it was in the process of building. All that brilliant genius of such architects as Raphael and Angelo could invent to make it grand and resplendent was bestowed on its ornamentation. Its magnificent dome, sparkling in the pure light of an Italian sun, towers four hundred feet in the air. It is capable of seating fifty-four thousand persons within its walls—equal in its seating capacity to over one hundred of our ordinary churches. All the inhabitants of Raleigh, of Wilmington, Greensboro', Salisbury and Charlotte could be marched in it at one time and seated, and then it would not be crowded. The fame of its greatness is world-wide. It is the monumental pride of that church and the most lordly church edifice in the world. It has done

more to make the Catholic Church glorious in the eyes of the popular masses than all the mitred popes and learned cardinals who worship at its golden altar. I know, it is said, sneeringly: "After all, your fine churches are nothing but cold marble, and brick and mortar." Neither is the telescope any thing but wood, brass and glass, and yet to the eye of the astronomer, it reveals glorious worlds unseen before—worlds so beautiful and grand as to declare the glory of God and show forth His handiwork. Metropolitan churches reveal the zeal of a denomination for the glory of God—their reverence for His name and their liberality for His cause.

Does some one whisper to himself, "Religion is religion whether it be in a hovel or a palace." Yes, it is the same in essence, but not the same in results. Fire is the same everywhere. It is useful in an humble cabin. But a column of fire blazing on the lofty summit of a light-house will be a thousand times grander and more useful in illuminating the country around and guiding the shipwrecked sailor, struggling in the storm, to the harbor. We are commanded to let our light shine—and *so shine* that others seeing our good works may glorify our Heavenly Father. Our denominational light must shine in the city—*shine* in the beauty of a capacious church edifice as well as in the holy lives of our people.

Finally, we appeal to all the Methodists of the State to help in this great enterprise. In addition to the reasons already mentioned, there is the organic unity of our Methodism, which should prompt

our whole people to contribute something. There is a general and local interest in our denomination. The general cause is the body, the individual churches are members of that body; therefore, their interest is identical, and their prosperity is mutual. So that if Methodism blossoms in the city, its fragrance is wafted to the country. If its sun of prosperity arise in the East the light of its glory gilds the mountain tops of the West, and the shout of its triumph in the West rolls back inspiring thunder to the toiling sons of the East. The true policy then, of making any system great and influential, is to make the component parts effective.

How is an army made invincible except by making its regiments efficient? It is the excellency of individuals combined that constitutes the true glory of a nation. It is not one, two, or a few stars scattered over the skies, but the vast number of them shining in blended splendor, that makes the nocturnal firmament sparkle in celestial beauty. And so the quickening and illuminating light shed down from our denominational firmament upon the world will be in proportion to the number and brightness of the single churches. Are we not bound then to help our brethren in building churches in every locality chosen for the purposes? But the obligation grows in strength where the said church is to act the grander part of a central sun, which not only illuminates its own immediate sphere, but is in a position to throw the beauty and fruitfulness of summer upon those revolving around it. For darkness in a central orb is midnight upon

all of its dependent planets. The unity of North Carolina made the building of her noble State capitol a *common* interest to all of the people from the tide water to the western boundary.

When a citizen, from the remote part of the State, comes here and gazes with admiration upon the granite massiveness of that building, he can say, "That is *our capitol*." *I helped to build it*. So the building of a metropolitan church here is one of common interest to all of our people in the State. And when they come here they can say, that is *our church*, we helped to build it. Our public men too, will enjoy the benefit of its religious privileges, and feel that their constituents contributed towards its erection. The famous temple of Diana was adorned with a hundred and twenty-eight marble columns, and each one was the gift from a king in the surrounding nations. And after it was burned down by the torch of a man crazy for infamous immortality, Alexander the Great offered to rebuild it on the condition that he should be permitted to write his name in shining letters on its front. The Ephesians spurned the offer upon the ground, that the building of that temple reflected glory upon the *builders*, and therefore, they all desired to have a hand in it. So we think that the Methodists in all parts of the State should have a part in the building of the said church; for it will reflect honor upon them as well as promote our common cause in the Capital. I always admired the large heartedness of the little boy, who having given ten cents towards the building of a missionary ship, went to see it

launched. While on the way some one asked him where he was going. He said: "I am going to see *our ship* launched." "Our ship," said the man? "Yes," said the boy. "*Our* ship, for I gave ten cents to help build it." Now the ten cents was nothing in itself, but it served as the means to draw out of his young heart the vine of benevolence and attach it to the ship, and the ship carried it to the heathen world where it blossomed in prayful sympathy and bore the fruit of noble contributions in after years. So let all of our people, both parents and children, contribute their mite towards this noble work. For we are always most interested in things after we have aided in building them up. It is after the sun lifts the clouds from the rivers and lakes into mid-heaven, that he *shines* upon them and makes them beautiful by his silver glances and golden smiles. So it is after we have helped to establish a great enterprise that we follow it with our prayers and rejoice in its prosperity.

At the close of Mr. Hudson's address, Dr. Burkhead read interesting letters from Rev. James McAden, of Virginia, and Rev. W. S. Moore, D. D., of Paducah, Kentucky.

Rev. J. R. Brooks, of Goldsboro', N. C., made a few remarks in favor of the proposition to build a Metropolitan Methodist Church in Raleigh, and stated that the Methodists of Goldsboro' would assist in the enterprise.

The choir sung the Short Meter Doxolgy, after which the benediction was pronounced by Rev. H. T. Hudson.

EVENING SESSION.

March 23, 1876.

The Centennial exercises were resumed in Metropolitan Hall, at 7½ o'clock P. M., Bishop E. M. Marvin, D. D., in the chair. Religious exercises were conducted by Rev. Ira T. Wyche, of Lumberton, North Carolina.

Bishop Marvin then announced the subject for the evening to be "*The Educational Interests of Methodism in North Carolina as connected with the Colleges of the North Carolina Conference*," and then introduced Rev. T. M. Jones, D. D., President of Greensboro Female College, who addressed the audience, giving a

"HISTORICAL SKETCH OF GREENSBORO FEMALE COLLEGE."

MR. JONES said:

Mr. President, Ladies and Gentlemen:

In view of my long connection with the Greensboro Female College, the committee of arrangements for this occasion, invited me to prepare a history of the college, and to give a statement of its present condition and prospects.

In attempting the performance of this task, I find myself in the condition of a mechanic, who is required to erect a building without adequate materials. The sketch I propose to give is necessarily imperfect and unsatisfactory, for want of important facts connected with the history of the institution.

I have not had access to the record of a single meeting of the board of trustees, from the incipency of the enterprise to the seventeenth year of its existence, the books containing these records having been burned in the fire of 1863, or misplaced since that time. All the information in my possession has been obtained from a few Conference resolutions, the record of the faculty and personal recollections.

For several years before any direct efforts were made to establish a female college of high grade by the Methodists in the State, the necessity of such an institution was felt by prominent ministers and intelligent laymen of the church. It was the subject of frequent conversation in social circles, and of earnest discussion in annual conferences.

In the year of 1837, the Trustees of Greensboro Female School sent a petition on this subject to the Virginia Conference, which met in Petersburg, Va., January 31. At this time the North Carolina Conference began its separate existence. That petition was referred to a committee consisting of Rev. Moses Brock, Rev. Peter Doub, and Rev. Samuel S. Bryant.

After setting forth the necessity of a female school of high grade for the education of women, under the auspices of the North Carolina Annual Conference, the committee reported the following resolutions, which were adopted :

Resolved, 1. That the Conference will co-operate with the Trustees of Greensboro Female School, provided that one-half the number of the board of trustees shall, at all times, be members of the North Carolina Conference.

Resolved, 2. That the board thus constituted, shall petition the Legislature of North Carolina for a proper charter for a seminary of learning, to be called the Greensboro Female College.

Resolved, 3. That the Conference appoint Moses Brock, Hezekiah G. Leigh, William Compton, Peter Doub, John Hank, James Reid, Bennett T. Blake, William E. Pell, and Samuel S. Bryant, trustees, to carry into effect the object contemplated by the previous resolutions.

Resolved, 4. That the Bishop be requested to appoint an agent for the purpose of raising funds for this object.

MOSES BROCK, *Chairman*.

In accordance with the foregoing resolutions, the ten ministers named in the third resolution, and ten laymen, constituting the board of trustees, secured from the Legislature a charter granting the rights and privileges usually bestowed upon colleges of high grade. This charter was ratified on the 28th of December, 1838.

More than a year before the charter was obtained, two hundred and ten acres of land, lying west of the town of Greensboro, had been purchased, at a cost of thirty-three hundred and fifty dollars. Forty acres of this land were reserved for the college building and grounds, and the remainder was divided into building lots and sold for an amount nearly sufficient to pay for the entire purchase.

In the important undertaking to which they had committed themselves, the trustees had to contend with that great difficulty, which has operated against the success of so many benevolent, noble, and grand enterprises—the want of funds.

Rev. Samuel S. Bryant was the first agent ap-

pointed by the Conference. Rev. Moses Brock, Rev. Ira T. Wyche and Rev. James Reid, were also agents for the college at different times. Rev. Peter Doub, D. D., was, from the first, an active, earnest worker, and by his personal influence did much for the promotion of the enterprise. The largest donation ever made to the college was a bequest of four thousand dollars, by Mrs. Susan Mendenhall, an intelligent, christian woman of Guilford county.

Notwithstanding the reports from the agents from time to time were not very encouraging, the trustees, with strong confidence in *final* success, and with a determination truly heroic, continued to persevere. They were under the necessity of borrowing funds, which they did upon their own individual responsibility.

In September, 1843, the corner-stone of the college building was laid, and an appropriate address delivered on the occasion by Rev. Samuel S. Bryant. In the summer of 1845, the building, made of brick, three stories high, containing thirty-six rooms, and costing about twenty thousand dollars, was completed.

At a later date, for the purpose of partially consolidating the indebtedness already incurred, the trustees borrowed seven thousand dollars from the literary fund of the State, for the payment of which a number of them gave their personal obligation.

On the first of February, 1846, the trustees selected a faculty, with Rev. Solomon Lea, a local minister of Leasburg, North Carolina, as President—a gentleman of liberal culture and pleasing man-

ners, and a teacher by profession. He had the honor of organizing the classes in the first regularly chartered female college in North Carolina, and the second, south of the Potomac—the Wesleyan Female College, at Macon, Georgia, being the first.

The curriculum was sufficiently extensive for an institution of high grade for the education of women. The college soon began to attract public attention, and to grow in popular favor, the number of pupils increasing every session. There were no graduates during the first two years of its history.

At the expiration of this period, in December, 1847, Rev. Mr. Lea resigned the presidency, and Rev. Albert M. Shipp, D. D., of the South Carolina Conference, now professor in the Biblical department of the Vanderbilt University, at Nashville, Tennessee, was elected his successor, and entered at once upon his duties. He possessed qualities of mind and heart that rendered him peculiarly well adapted to the position.

During the first year after the Rev. Dr. Shipp took charge of the college, there was a considerable increase in the number of pupils. The friends of the enterprise were greatly encouraged. Their hopes of success constantly grew brighter. Some, who had had but little faith in the success of the undertaking, were inspired with confidence. Some, who had prophesied failure, became silent, and the eyes of many of our people were turned to Greensboro Female College, as a suitable place for the education of their daughters.

During the administration of President Shipp,

which lasted two-and-a-half years, there were twenty-six regular graduates. In June, 1850, he handed in his resignation, to take effect from date.

Rev. Chas. F. Deems, D.D., of the North Carolina Conference, who, at that time, was Professor in the University of North Carolina, now in charge of the Church of the Strangers in New York, was elected his successor. The acceptance of Rev. Dr. Deems inspired general confidence, and gave great satisfaction. He had traveled over a large portion of the State as Bible agent, and was well and favorably known as a man of talent, learning and piety. His superior natural endowments, his varied attainments in learning, his agreeable and attractive manners, and his liberal views of education, qualified him, in an eminent degree, for the presidency of a female college.

At the close of his first scholastic year, the number of matriculates had increased to one hundred and thirty-seven. The next year the number was the same. The dormitories were all filled. The necessity for more room, and room better adapted to school purposes, was urgent. The President felt this necessity, and urged the trustees to take some steps to enlarge the building.

In this state of things, they were embarrassed. A heavy debt had been hanging over them from the first. They did not consider it wise or safe to increase the burden, which had already prevented them from making such liberal arrangements for the good of the school, as they very much desired to make. Up to this time, they had restricted expendi-

tures to furnishing only necessary facilities for instruction, not feeling able to make appropriations for æsthetic effect, or enlargement of the operations of the school. In this emergency, in the year 1852, a plan was proposed by the President for raising funds for building purposes, known as the twenty thousand dollar proposition. The following is an outline of the plan: The trustees proposed, that if the North Carolina Conference would raise twenty thousand dollars, and place the same at their disposal, they, the trustees, would agree to educate, free of charge for board and tuition, the daughters of all the ministers who, at that date, were members of the Conference, and afterwards, ten annually, in perpetuity. This proposition was accepted by the Conference. The President of the college visited various localities and collected a considerable amount in cash and bonds. The proposition was very popular. Rev. Wm. Closs, D. D., while engaged in the active work of a presiding elder, raised several thousand dollars for the same purpose. This plan was subsequently so modified that the trustees agreed to receive good bonds in the place of cash. It was also stipulated that when bonds of a specified amount should be reported, a certain number of daughters of ministers should be received into the college, under the provisions of the plan.

Before this plan was completed Rev. Dr. Deems dissolved his connection with the institution. This occurred in December, 1854. During his administration, which continued through four-and-a-half years, there were forty-six graduates.

The reputation of the institution for thorough scholarship and genuine moral and religious culture was fully established.

Rev. Charles F. Deems was succeeded by T. M. Jones, of Franklin county, North Carolina, who had been, for one year, professor of ancient languages and mathematics in the college. He had many misgivings on entering upon the difficult and responsible duties of a position which had been occupied by men of such eminent abilities as those who had preceded him. Next to the judicious management of the internal operations of the school, involving the government and instruction of those committed to his care, there were two objects, in his estimation, intimately connected with the success and prosperity of the college, which he determined, if possible, to accomplish. One was the liquidation of indebtedness, and the other, the enlargement of the building.

At the close of the first session of the new administration, in May, 1855, the financial report made to the trustees showed that their liabilities, above available assets, were ten thousand dollars. This sum, it was evident, was to be paid from the net income of the regular operations of the school, as the sum of twenty thousand dollars, which the Conference proposed to raise, was to be used for enlarging the buildings and increasing the facilities for instruction. During the next scholastic year the number of pupils increased to such an extent as to render it necessary either to enlarge the buildings or limit the patronage of the school to a specified number.

At the annual meeting of the trustees in May, 1856, the consideration of this subject was again urged upon their attention. After mature deliberation, they resolved to erect a wing on the west end of the building. In twelve months this wing was ready for occupancy. During the first year after this enlargement of the building, the dormitories were all occupied, and there was still demand for more room. In the mean time, by semi-annual payments, the treasurer was gradually diminishing the indebtedness of the college. The school was very prosperous during the two following years.

In May, 1859, the trustees decided to erect a wing on the east end of the old building, corresponding with the one on the west end. Before this was finished the patronage of the school was so large that a considerable number of pupils were allowed to board, for a time, in private families.

In May, 1860, the trustees having received from the North Carolina Conference the requisite amount of bonds for building purposes, declared the twenty thousand dollar proposition completed, and the doors of the college were thrown open to the daughters of the ministers of the Conference, free of charge, under the restrictions above specified. Nearly all of these bonds were obtained by the earnest, energetic labors of Rev. Dr. Closs and Rev. William Barringer, who, at different times, had been agents for the Conference. Of these bonds, which were placed in the hands of the President, he succeeded in collecting eleven thousand and three hundred dollars. In view

of this amount of funds furnished, thirty-one daughters of ministers of the Conference received instruction in the institution for different lengths of time, six of whom graduated. The benefits thus conferred in a few years, at the usual rates of board and tuition, were equal to fourteen thousand dollars.

In 1861, the east wing, though not entirely completed for want of certain materials, was in a condition to be used. At this time the building had capacity for the accommodation of one hundred and seventy-five boarding pupils. From 1860 to 1863, over two hundred pupils were annually matriculated. The net income from the operations of the school was very satisfactory. The financial report submitted to the trustees in May, 1863, showed that there were assets in hand, consisting of bonds and accounts considered good, sufficient to discharge all their liabilities. This was a gratifying statement. The Greensboro Female College was, at this time, considered a success financially, as it had been for years regarded as a success in affording superior facilities for the education of woman.

At the opening of the fall session of 1863, on the thirtieth of July, every room in the building was engaged, many applications for rooms by letter, had been declined, and quite a number, who applied in person for admission, were under the necessity of returning home. A large faculty had been secured. The school had been organized, and the work of the session had begun. Apart from the uncertainties hanging over the future, in consequence of the fact

that the storm of war was raging around us in the distance, the outlook was very encouraging. But an unexpected casualty occurred. A sad misfortune befel the institution in the height of its prosperity. On Saturday night, the ninth of August, 1863, about twelve o'clock, the cry of fire was heard. All efforts to arrest the progress of the devouring element proved ineffectual, and before the Sabbath sun arose, the Greensboro Female College, an institution for whose establishment so many anxious hearts had been concerned; for whose success so much faithful labor had been performed; for which, and in which, so many earnest prayers had been offered up; in which, so many lessons of instruction had been imparted; in which, so many minds and hearts had been trained for usefulness and happiness in life; in which, the church, and especially the North Carolina Conference, felt such a deep interest; and around which, clustered so many precious memories, ended, as all earthly things are destined to end, in flame and smoke.

During the eight and a half years previous to the sad calamity referred to, just half the period of the school's existence, there were one hundred and eighteen graduates, making the whole number, including those who have graduated since, two hundred and seventeen. The proportion of graduates to the whole number of pupils in attendance, from time to time, was about one to seven. For this very small proportion, various reasons may be assigned, but the chief cause was the high standard of attainments requisite for graduation. A fact worthy

of mention is, that about one-third of all the graduates, and many who did not complete the full course, engaged for a time, and very successfully, in the work of teaching, a useful, honorable, noble employment, the cradle of systematic thought, the basis of success in all intellectual efforts, and, in connection with religion, the great elevator of humanity. The fact that the demand for them, in this capacity, was always in excess of the supply, speaks well for their mental training and moral excellence.

Another fact still more interesting and gratifying to the christian heart is, that a large majority, not only of the graduates, but also of the twelve hundred other young ladies educated in the college, left the school consistent members of the church of Christ, many of whom made a profession of religion during their connection with the institution.

I shall not attempt, in any studied rhetorical phrase, to portray the great benefits such an institution confers upon a people, especially upon the denomination by whose fostering care it is maintained.

It may be truthfully stated, in general terms, that the Greensboro Female College has removed many prejudices from the public mind on the great subject of female education.

It has, by illustrating the importance of female education, created a deeper interest on that subject; it has demonstrated the capacity of woman for making high attainments in intellectual culture; it has contributed much to elevate the standard of

female acquirements in the schools of the land; and it has sent out from its halls hundreds of well educated christian women, to adorn and bless society and the church.

It would afford me pleasure to speak in terms of deserved commendation of the excellent professors and accomplished lady teachers who were, from time to time, connected with the college, but this would extend this sketch beyond proper limits.

After the burning of the college in 1863, the general sentiment of all concerned, was in favor of rebuilding as soon as possible. This was agreed upon by the proper authorities. The President of the college was appointed agent. He found the people generally in sympathy with the object of his agency, and his success in raising funds was very satisfactory.

During the fall of the same year, a plan for the new building was drawn up and adopted. A contract was made with two mechanics, one to superintend the brick work and the other the wood work. During the year 1864, a large quantity of lumber was purchased in Johnston county, and a considerable portion of it was worked up into door and window frames, doors, sash, etc., and half a million of brick were laid. It was their purpose to have the building inclosed during the next year, but the change in the condition of the country, caused by the close of the war, arrested the progress of the work. Our money lost its value. Bonds and accounts became, for the most part, worthless. The building materials were taken by the Federal army,

and, of necessity, the enterprise was temporarily abandoned. Our prospect for success was, at this time, exceedingly gloomy. Nevertheless, all hope was not lost. At the first annual Conference held after the close of the war, a report was made, showing the state of affairs in regard to rebuilding the college. It was then decided to make efforts to raise money for the completion of the work. Rev. Dr. Deems was appointed agent. He removed to New York and became editor of a paper. The hope was indulged by some, that in that large and wealthy city, the metropolis of the nation, to whose prosperity the South had contributed so much, sympathy for the unfortunate would open some fountain of liberality in benevolent hearts, from which, at least, some small streams of material aid would flow. But this hope was not realized. Still there was manifested deep interest in favor of the enterprise, by many members of the church and friends of female education, and especially by the ministers of the Conference. A new board of trustees was appointed. After the consideration of various plans, that had, from time to time, been proposed for raising money, it was decided to make an effort to raise twenty thousand dollars, (half of which Greensboro was pledged to furnish) on eight per cent. loans, stock, and the sale of scholarships.

In the mean time, an application was made for a new charter, which was obtained in 1869. Under this charter the new board of trustees was organized in 1870, (the old board having been legally discharged). The treasurer reporting the twenty thou-

sand dollars secured in bonds and cash, the trustees decided to proceed to have the building finished as soon as possible. In 1871, after a long, sad silence of six years had reigned on the premises, undisturbed by the sound of trowel or hammer, work on the building was resumed under the superintendence of Rev. William Barringer. Under his faithful supervision the work was vigorously prosecuted. Before the close of 1872 the building was inclosed, and ready for the plasterer's hands in the spring of 1873. On the 10th of March, 1873, the saddest event in the history of the college occurred, an accident causing the death of the lamented William Barringer. While passing from a window on the third story, as he stepped upon the gang-way, his foot slipped, and he fell through a space of about thirty feet. He survived the effect of this fall only a few days. This melancholy occurrence cast a gloom over the whole community, and the whole church in the State. In the death of Rev. William Barringer, the college lost one of its warmest friends and wisest counsellors, the church an earnest, faithful, pious and successful minister of the gospel, and the community a liberal, useful, honored citizen, much beloved by all who knew him.

Dr. D. W. C. Benbow was appointed to fill the place in the building committee, left vacant by the death of Rev. William Barringer.

On the 27th of August, 1873, eleven years and seventeen days after the destruction of the old building by fire, the college was re-opened for the reception of students, with a faculty consisting of four professors and five lady teachers.

The new building is very large, commodious, and well suited for school purposes. It is situated on an eminence, a few yards west of the limits of the city corporation, in an enclosure of forty acres, most of which is well shaded and capable of a high degree of improvement. It consists of eighty-four rooms, and has capacity for the accommodation of two hundred boarding pupils. The dormitories are plainly, but neatly furnished, well ventilated and warmed by means of fire-places. Since the re-opening of the school in 1873, notwithstanding the great financial pressure pervading the country, the patronage has been encouraging, the average number of pupils annually matriculated having been one hundred and forty-four.

We think the school offers superior advantages for the mental and moral training of young ladies. The object of the faculty is, so to govern and instruct those committed to their care, as to prepare them not only for society, but for the stern realities of responsible existence.

But while we contemplate with pleasure the present condition and future prospects of the college, there is one difficulty that rises before us, and which causes constant and earnest solicitude, the heavy debt hanging over the institution. The largest portion of this debt, as many of you know, is due to Rev. Dr. Wilson and Col. Chas. Shober, of Greensboro. When all the funds in the hands of the building committee had been exhausted, and the building was still far from completion, these gentlemen, prompted by noble impulses, and with a confidence

in the Methodist public of North Carolina, that reflects great credit upon the denomination, liberally furnished means with which to carry on the work, until the building was ready for occupancy. Now I ask, will not the Methodists and the friends of female education in the State, honor this noble confidence, show their appreciation of this large liberality, and, during this centennial year of Methodism in North Carolina, and of our national independence, relieve these gentlemen from the burden that they so generously assumed, and which they so patiently bear, remove this incubus now resting upon the institution, and thereby enable it to increase its facilities for the higher education of woman, and to offer larger benefits to those who need assistance? One dollar each, from all the members of the Methodist Church in the bounds of the North Carolina Conference, will be sufficient for this purpose. Shall not this amount be raised? What beneficial and lasting results will flow from success in this matter!

When this object shall have been accomplished, the North Carolina Conference will, (according to agreement) possess an interest in the Greensboro Female College equal to an investment of fifty thousand dollars at six per cent. per annum, equivalent to an annual income of three thousand dollars a year, an amount sufficient to keep twelve or fifteen daughters of ministers at the college annually, for all time to come. If the institution should continue to exist and prosper for one hundred and fifty years, the members of the Conference will receive benefits in money value, equal to one hundred and

fifty thousand dollars, and vastly greater benefits in the mental and moral training of their daughters.

This consideration ought to interest every minister and member of the Methodist Church within the bounds of the North Carolina Conference, in favor of the college. But this presentation of the case appeals partially to personal interests. There is another purer, higher, broader consideration, that should stimulate us in this important matter, a consideration involving the best interests of society, and the true welfare of the church of God—the education of the rising generation. Education, by which I mean the proper training, developing, and giving a wise direction to the intellectual energies, and the susceptibilities of the moral and spiritual nature, is the grand pendulum, whose vibrations keep in perpetual operation the complicated machinery of the world's mental activities, by which the progress, improvement and elevation of the condition of our race are to be accomplished.

Many men of talent, learning and experience, who have studied the world's history, and watched closely the influences that mold human character, and decide human destiny, maintain the opinion that the proper education of woman is not less important to the well-being of civil government, the happiness of social life, the prosperity of the church, and the universal spread of the gospel of Jesus Christ, than that of the other sex. It is true, that the sphere of life assigned to her by her All-wise Creator is, in many respects, different from that assigned to man. It is also true, that the duties of

her appropriate sphere are not less delicate, responsible, important and difficult of performance than his. There may be differences of mental endowments, in some respects, as there are in physical constitution. But this difference is such as to adapt them to their appropriate spheres in life. It is not woman's province to engage in the rough conflicts of the outer world, to harangue on the hustings, to mingle with the crowd around the ballot box, to preside over deliberative assemblies, to plead causes at the bar, to open new channels of commerce, to explore fields of discovery, to reconstruct social systems, or re-organize political institutions. And yet to all the enterprises of this age of activity and progress, she sustains an intimate relation. In all these, her work is, "what the soul is to the body; what the spirit is to the matter which it animates and informs." For she operates, not upon wood and stone and marble, but upon mind, the high born, immortal mind. She takes it in its first dawning of intelligence and reason, and imparts to it its first knowledge of objects and its first impressions of beauty. She gives character to all the future being of immortals by the coloring which she imparts to the foundations of intellectual and moral life. She has it in her power to tinge with bitterness or sweetness the whole stream of life, and to awaken impulses to be felt beyond the grave. She touches an instrument whose chords vibrate in tones of moral music, or grate in harsh discord, through all time, and in the great hereafter, will wake echoes of joyous melody in heaven, or wailings of sorrow in per-

dition. Though she may move in the quiet retirement of domestic life, she, nevertheless, unfolds and directs those stupendous energies of intellect and heart that rule the world. She is thus enabled to wield in society a moral power which man can never command, a power which makes itself felt for good or for evil, in all the walks of life. It steals into all the ramifications of society and occupies all the recesses of the heart.

Woman's peculiar, holy, and sublime mission on earth imperatively demands, that during the period of her youth, she be furnished with all needed educational advantages and facilities, and be surrounded with the very best moral and religious influences, that she may be well prepared for her responsible position. In this remarkable age, we need refined, well cultivated, sensible, christian women, in the family, in the school-room, in the Sunday school, in the church, in society, and in the higher walks of literature.

At the close of Dr. Jones' address, the choir sang most charmingly, and then Bishop Marvin introduced Rev. B. Craven, D. D., LL. D., President of Trinity College, Randolph county, North Carolina, who gave the following

“HISTORICAL SKETCH OF TRINITY COLLEGE.”

MR. CRAVEN said :

Mr. President, Ladies and Gentlemen :

Trinity College is indigenous to this country and to the age. Neither in theory nor discipline, is it



Yours Truly
R. H. Raven

an importation from other lands or institutions ; though, in its growth, it has profited by the experience of all, it is not the development of predetermined ideas and plans, nor a calculated creation for the maintenance and diffusion of local, theological or political dogmas ; but it is, in part at least, both the cause and result of the intellectual and moral growths of this and other States.

The founders of the institution did not think of a college ; their most sanguine dream did not include the curriculum and the diploma ; their utmost intent embraced only such instruction as is usually given in a good academy. Feeling the impulse of larger ideas and wants, they hoped to secure a good practical education for their own sons, and those of the surrounding counties.

The northwest township of Randolph, near the centre of which Trinity is located, is not only one of the best portions of the county, but of that part of the State. In and near it are the heads of the Cape Fear and Uwharrie rivers, the principle streams in the central hill country.

The surface is gently rolling, the land fertile, the water pure and good, and the air serene and healthful. It was comparatively a populous community in colonial times, and was the scene of several interesting events during the Revolution.

The Grays, Harpers, Leaches, Hogans, Browns, Johnsons, Mendenhalls, Englishes, Robbins, Tomlinsons, and others composed one of the best rural communities that could be found in the State.

In the midst of this people five miles from High

Point, in 1838, Rev. Brantly York, D. D., commenced an ordinary school. In 1839, the school was moved to the present site of the college, a good framed building of two rooms was erected, the school was chartered as Union Institute, and for a year or two prospered greatly. In 1842, Dr. York retired from the academy, and Rev. B. Craven, then nineteen years old, was elected to take charge. The salary, for the first year, was two hundred dollars, guaranteed, and as much more as the school might earn, the total income was something less than three hundred dollars. After that no salary was pledged, the Principal paying all expenses, fixing his own terms and regulations, and receiving the whole income. From 1843 to 1850, the gross income varied from three hundred to eighteen hundred dollars, making a general average of about twelve hundred dollars. The number of students that matriculated annually during this time varied from twenty-eight to one hundred and eighty-four, the general average being about one hundred and five.

The amount of earnings lost during these seven years was nine hundred and eighty dollars, an average of one hundred and forty dollars per annum; the amount given to indigent young men was fifteen hundred and seventy dollars, giving an annual average of a little more than two hundred and twenty-four dollars.

The number of conversions at the various religious services in the academy during the seven years was about three hundred; the number expelled from the school was eight, and the number of deaths

was four. During this time the school became very popular, and though difficult of access, was patronized by nearly all parts of this State and largely from Virginia and South Carolina.

The moral character of the academy was eminently good, and the young men, then educated, have been marked for their usefulness and worth as citizens. In January, 1851, the institution was re-chartered by the Legislature, and was named Normal College.

The chief intent of this change was to secure a higher grade of teachers for common and high schools, and to furnish a better guarantee of their acquirements and qualifications, than could be done by the ill-prepared and unpaid boards of examiners in the different counties.

By the charter the certificate of the college was made lawful evidence of qualification to teach, and no further examination was required.

The good sought was to some extent realized, but the influence upon the institution was exceedingly injurious, and continued long after to effect its fortunes adversely.

Young men with a mere elementary education, with little mental development or discipline, and often without those social influences that are the best foundation for elegant culture, went forth bearing a Normal certificate, and authorized to teach any common school in the State.

Coming from an institution, having the name of a college, they were unjustly, but generally compared with the regularly educated students of other

colleges, frequently with damaging and sometimes with destructive effect.

These crude young teachers having generally no higher ambition than to teach a few terms of a country primary school, and sometimes not well qualified for that, could not pretend adequately to represent either the scholarship or culture of the institution, an equitable criticism could not have pretended that they were exponents of Normal.

Yet such affirmations were unsparingly made and emphasized, both by those who knew and those who did not.

The exclusive Normal feature was unfortunate, and it required years of toil and patience to overcome the evil. The same misfortune still applies to the preparatory department in Trinity and other colleges. Many students never engage in any but primary studies; before these are completed, they either so fail as to justify their discontinuance, or are forced by other circumstances to leave the institution; yet they are sometimes referred to as samples of Trinity and best culture.

Since 1851, not one-tenth of those matriculated have graduated, yet all are called Trinity students, the failures equally with the successes. The only fair estimate is to compare Trinity students grade for grade with others, and on this basis Trinity will have high position.

At the Salisbury session of the North Carolina Conference, in 1851, the first connection between the college and the Conference was effected. The trustees made propositions to the Conference, which

were accepted. The college was to educate young men preparing for the ministry without charge, and the Conference endorsed the college and annually appointed a visiting committee. This relation gave the Conference neither ownership nor control, but inaugurated a mutual co-operation that was eminently beneficial.

In 1853, the charter was amended, giving the college full power to confer any and all degrees and do all other acts usual to literary institutions of high grade. This was really its commencement as a college, and from that time till the war, its success was steadily onward. The amended charter directed the Literary Board of the State to loan the trustees ten thousand dollars upon execution of an acceptable bond for the same. To procure proper securities for that amount, with no available property as a guarantee, and no person giving the matter any consideration except the President, was a work of great difficulty. The trustees, as such, assumed no personal responsibility; they simply executed the ordinary routine official work. For some time it appeared that the loan could not be secured. Finally, Hon. John A. Gilmore, then a trustee and one of the most active and efficient friends the institution had in these days of darkness, proposed to sign the bond, provided the President would sign it and procure the signatures of five other responsible gentlemen. The other signers were obtained, the money secured, and suitable buildings were erected.

Up to that time the college lived and flourished with the most inferior and inefficient buildings and accommodations.

In 1856, the trustees again made propositions to the Conference, which were accepted. By this arrangement, the property was transferred to the Conference, and the Conference, through trustees of its own election, has full control. The transfer was not fully effected until 1858, and in 1859, by an act of the Legislature, the college was fully and finally vested in the Conference with all the rights and privileges usual in such cases. By the same legislative act, the name was changed to Trinity.

From the commencement till this time, the Governor of the State was *ex-officio*, president of the board of trustees, and the superintendent of common schools was secretary, thus connecting the college with the State; by the act of 1859, this connection was severed, all Normal features annulled, and the institution became a regular denominational college, belonging to the North Carolina Conference of the Methodist Episcopal Church, South.

From 1853 to 1859, the average number of matriculations was one hundred and eighty-seven; the average gross income about five thousand dollars. The losses for six years were thirteen hundred and forty dollars; an average of two hundred and twenty-three dollars per annum. The gratuitous tuition afforded amounted to twenty-seven hundred dollars, an annual average of four hundred and fifty dollars. During this period of six years, the number of deaths was five; expulsions, eight; number

of conversions, three hundred and sixty, and so far as known two hundred and eighty-four of these joined the Methodist Episcopal Church, South, and sixteen joined other churches. This period embracing the whole of the Normal history, was marked by fierce opposition by adherents to old opinions and ideas, the college had as yet no force of alumni to defend and sustain, and could really rest upon nothing but merit. The Conference was divided in its favor, a part of the members naturally adhering to older institutions and associations; and hence Normal, as the college was then called, had a hard but victorious life.

From 1859 to 1862, the average number of matriculations annually was two hundred and four; the gross income seventy-five hundred dollars per annum, losses three hundred and eighty dollars, gratuitous tuition, eight hundred and thirty dollars. During the whole time, expulsions, five; deaths, three; conversions, one hundred and sixty-five. These were by far the most prosperous years the college has ever had; current expenses were paid fully and promptly, oppositions had died away, agents appointed by the Conference were readily securing ample funds for elegant and commodious buildings. Some gentlemen were proposing to inaugurate a handsome endowment, and every thing was favorable for a secure foundation of enduring prosperity. By the war all was changed.

During the war the exercises of the institution were continued with a variable, but constantly decreasing number of students. In 1863, the Presi-

dent resigned, and was stationed for two years at Edenton Street Church in the city of Raleigh. Professor Ganaway was placed in charge as President *pro tempore*, and continued with a small number of students till the arrival of General Hardee's corps in April, 1865. The exercises were then suspended till the following January. In the fall of 1865, Dr. Craven, the former President, was re-elected, and having been requested by the Conference to accept the position, he proceeded immediately after Conference to repair and re-open the institution.

From 1866 to 1876, the average number of matriculations was one hundred and fifty-six; gross annual income, six thousand dollars; losses, three hundred and forty dollars; gratuitous tuition, six hundred and twenty; for the whole time, deaths, four; expulsions, four; conversions, three hundred and thirty-two.

From the first, a period of thirty-four years, the statistics are as follows: losses, six thousand and sixty dollars; gratuitous tuition, eleven thousand three hundred dollars; deaths at college, thirteen; expulsions, twenty-five; conversions, eleven hundred and fifty-seven.

The whole number of graduates is one hundred and ninety-eight; of these seventy-eight have received A. M.; thirty-four are lawyers; physicians, thirteen; preachers, twenty-eight; teachers and professors in colleges, twenty-five. Of the whole number twenty-three have died, thirteen of whom were killed in the war. Fifteen of the graduates are members of the North Carolina Conference, and

thirty-six, being over one-fifth of the whole Conference, were educated in whole or in part at Trinity.

The honorary degree of Master of Arts has been conferred upon fifteen persons, Doctor of Divinity upon thirteen, and Doctor of Laws upon two.

The Professors have been as follows :

Rev. A. S. Andrews, D. D.,	1851 to 1854.
Hon. W. M. Robbins, A. M.,	1851 to 1854.
L. Johnson, A. M.,	1855 to the present.
I. L. Wright, A. M.,	1855 to 1865.
W. T. Ganaway, A. M.,	1857 to the present.
O. W. Carr, A. M.,	1863 to the present.
Rev. Peter Doub, D. D.,	1866 to 1870.
W. C. Doub, A. M.,	1867 to 1873.
J. W. Young, Esq.,	1864 to 1865.
Rev. W. H. Pegram, A. M.,	1865 to the present.

The following have been Tutors :

L. Johnson, A. M.,	-	-	-	1853 to 1855.
O. W. Carr, A. M.,	-	-	-	1855 to 1863.
Rev. J. H. Robbins, A. M.,	-	-	-	1855 to 1859.
R. H. Skeene, A. M.,	-	-	-	1858 to 1860.
L. W. Andrews, A. M.,	-	-	-	1860 to 1863.
R. S. Andrews, A. M.,	-	-	-	1870 to 1871.
Rev. J. K. Tucker, A. M.,	-	-	-	1871 to 1872.
Rev. W. H. Pegram, A. M.,	-	-	-	1873 to 1875.

The college owns seventeen acres of land that cost twelve hundred dollars ; buildings worth thirty-five thousand dollars, and furniture and apparatus to the value of three thousand dollars. There are four libraries, containing over ten thousand volumes, and worth at least ten thousand dollars. The buildings are two united together, substantially built of

brick, three stories high, covered with iron, and nearly the same as new. For at least two hundred students, the accommodations are ample in lecture-rooms, society halls, libraries, museum, and every thing that can be required. The chapel is, perhaps, the best auditorium in the country, both for the speaker and the hearer. It will pleasantly seat two thousand persons, and is so perfect in acoustics, ventilation and arrangement, that a much larger number might be accommodated, each seeing the speaker without obstruction, hearing distinctly, and suffering no inconvenience from impression.

Trinity presents a phenomenon in the history of colleges. It has financially founded itself and paid its bills. The Conference did not receive it as a pauper or a bankrupt; it came asking favor and recognition from its own church, but at the same time, able and willing to confer favors in return. Over and above all liabilities, the college property is worth forty thousand dollars, and the college has earned and paid at least thirty thousand dollars of this amount. Hence, in some way, by its own unaided efforts and skill in finance, the college has earned the above sum, sustained a faculty competent in number and qualifications, lost six thousand and sixty dollars in bad debts, and has given eleven thousand and two hundred dollars gratuitous tuition. This it has done not with the breeze of universal favor, but, in the face of storms adverse and persistent from all points of the compass. Its organic theory, methods of work, and ideals sought to be realized, have differed to some extent from the

accepted and supposed infallible collegiate traditions and doctrines of the State and the church; hence, both sneers and anathemas were to be expected, yet certainly not with a zeal beyond reason, and a venom implacable. With slender financial resources among its active friends, and very little aid from others, it has attempted what was deemed possible only on a large pecuniary basis, and hence the perpetual antagonism of honest doubt and bigotted depreciation, and from the first, by merit alone, Trinity has had to compete for popular favor with other institutions that had an abundance of money, the whole force of tradition, the eclat of distinguished alumni, and the sanction of history.

But now these difficulties have nearly ceased. Success may or may not be the criterion of talent, and rank conferred by act of Parliament may be doubted; but, among all peoples and at all times, the workman is known by his work. On this issue, Trinity stands and bides her time. She points with maternal pride and unfaltering confidence to thousands of her sons, even partially educated, as among the most respectable citizens of the country, reliable and influential in private and public affairs, and not without distinction in production, trade, legislation and the ministry of the gospel; with still greater confidence, she brings forward her catalogue of one hundred and seventy-five living graduates—of these, one hundred and fifty are members of some branch of the christian church; nearly all are believed to be moral men; it is estimated that one hundred and sixty-eight are temperance advocates

in theory and practice; and, if their positions in society were vacated, the result would be seriously felt by church and State.

Trinity has been conducted upon principles maturely considered and well defined; departures from them have been rare under any circumstances; defects in them have had the most available remedies; and improvements have, at all times, been promptly adopted.

In 1853, the following general principles were fixed as doctrines by which the college should be regulated and controlled:

1. The college, in the relation both of trustees and faculty, shall do its own work, and do it well, without opposition or disparagement to other institutions; aggressions and misrepresentations shall be permitted to defeat themselves by their own folly and wrong; and obsolete traditions shall be met by living facts, where reality may be its own logic.

2. The college shall be theoretically and practically religious; religious in creed and in heart; religious doctrinally and by conversion. To that end the college must be denominational, without being sectarian. Different creeds may meet for fraternity, social interests and secular work; but, when souls are to be won, each denomination must be in its own temple. A non-religious college is, and ought to be, a failure in human interest, if not in number of students. The student must be a christian, or the man will, probably, be practically an infidel. The intellect must mature in the light and warmth

of a pure heart. The whole tone of the college must be one of fervent piety, and revivals and conversions a part of its ordinary life.

3. Students must be governed. They have been abruptly released from family and social restraints; they form a public opinion of their own, sometimes just and generous, but often capricious and evil; the passions are strong, the will impulsive and weak; judgment is immature, experience of temptation limited, habits of good not formed, and tendencies to evil often fearfully strong. They must have attention, oversight and control; they must not form tastes, habits and character by their own inclinations. They must not mould the life of the college, and stamp their crude opinions upon its destiny; but the college must develop and discipline them to the best manhood.

4. Students cannot be governed by mere statute law. Rules and regulations cannot control them, and if they could, the desired results would not be attained by such means. The government must be moral, the word of God must be the operative law, and conscience the court of appeal. Religious life and christian observances and forms are the best habitat for all the virtues; under their influence obedience, self-restraint, love of truth, sobriety and diligence grow best. More than any other place on earth, a college needs the whole force of practical, fervent piety.

Such is a brief sketch of the external history of Trinity. Its internal history cannot be written; its struggles, trials and difficulties are not for the

pen of the historian ; but must remain a part of the great unwritten volume of human toil.

During this year the college has one hundred and forty students ; fifteen seniors, eighteen juniors, twenty-eight sophomores, twenty-one freshmen, twenty-six in special studies, twenty-four in Theology and seventeen in Law.

The curriculum is equal in extent to that of any institution in the country, and the amount and quality of study required are not surpassed by the oldest colleges. Trinity stands a peer with the best in the great family of first-class colleges in America.

After completing and paying for present improvements, one great urgent want yet remains. The college must be endowed. To meet the demand of the times, keep place with improvements and growths, and hold equal peace with a host of noble competitors, one hundred thousand dollars endowment must be realized at an early day. Her alumni and friends can do the work, and it will be done.

At the close of Dr. Craven's address, Bishop Marvin made a short speech on the subject of Christian Education as connected with the colleges of the North Carolina Conference. The Bishop then introduced Rev. J. A. Cunninggim, who *explained the plan*, adopted by the agents of the three Conference colleges, for raising funds for this benefit.

The Long Meter Doxology was sung, by the vast assembly, led by the choir, and the benediction was pronounced by Bishop E. M. Marvin, D. D.

Rev. W. M. Robey, A. M., President of Davenport Female College, had prepared a sketch of the institution over which he presides, but did not read it. We are permitted, however, to publish the sketch, and we insert it in this connection. It is as follows, viz :

“HISTORICAL SKETCH OF DAVENPORT FEMALE COLLEGE, LENOIR, CALDWELL COUNTY, NORTH CAROLINA.”

I propose in this sketch to give only a brief outline of the origin and history of this institution.

In the absence of systematic records the materials at hand do not enable us to do merited honor to all who have contributed to the success of the enterprise, even if time and space would allow the attempt, and even of the materials at hand, the limits assigned us will permit us to use only a part. Many persons and events therefore, we regret to say, which deserve honorable mention, must of necessity be passed by in silence.

Early in the decade of 1850 the project of establishing a female college at Lenoir, was agitated by the Presbyterians, and conditional subscriptions were taken to the amount of about ten thousand dollars. The Concord Presbytery, however, finally concluded to locate their institution at Statesville. This, of course, disappointed the hopes of the subscribers in this locality, but the agitation of the subject had developed the animus of the community, which showed itself in the amount so freely and generously subscribed.

The Methodist discovering the favorable tide of public opinion, immediately came to the front, with a proposition to build a Methodist college, to be controlled by the South Carolina Conference.

Accordingly a public meeting was held in the year of 1853, the result of which netted to the enterprise a reliable subscription of more than ten thousand dollars.

It was now determined to proceed with the work. The main building, which was designed by an architect in Columbia, South Carolina, was let to contract at nine thousand and eight hundred dollars.

This contract was taken by Messrs. Shell & Cloyd, of Lenoir, and was subsequently executed in a manner that does them credit as men and mechanics for honesty and faithfulness in the eyes of All who have ever examined the work.

The college building is of brick, one hundred and twenty feet long, in the form of a transept, its wings thirty feet wide, fifty feet long in the centre, and a large portico in front, resting on four massive fluted columns, two-and-half stories high, and surmounted by a lofty observatory. The stories are very high and consequently all its separate departments are airy and cool, even in the warmest season. It contains in all thirteen spacious rooms, besides a large chapel and halls. Distinct from this buildings, but connected with it by long, airy corridors, is the boarding department, a large three-story building containing twelve spacious rooms, besides a large dining room and halls. The rooms

on the second and third stories of this building are connected by a long corridor on the second story immediately opening into the chapel. This building cost about six thousand dollars, making the aggregate cost of the two edifices not less than about sixteen thousand dollars.

The college campus embraces sixteen acres of land, a large part of which is beautifully shaded and turfed. Near its centre there rises a well-proportioned and considerably elevated eminence, admirably adapted to the purpose, upon the summit of which stands the college building, its general outline and commanding elevation give it a handsome and symmetrical appearance, while from the observatory with which it is crowned, the outlook upon the surrounding landscapes, adjacent and distant mountains, is magnificent beyond description.

The most liberal contributor to this great enterprise, as appears from the original subscription list, was Colonel Wm. Davenport, who gave in all not less than three thousand dollars; the next highest on the list is Colonel Jas. C. Harper, thirteen hundred and ten dollars; Captain W. A. Lenoir, twelve hundred dollars; Jas. Harper, Esq., one thousand dollars; Colonel E. W. Jones, seven hundred and fifty dollars; Uriah Cloyd gave six hundred dollars.

Among those who gave one, two and three hundred dollars are the names of C. C. & J. L. Jones, L. M. Tuttle, R. B. Bogle, Joseph C. Norwood, Noah Spainhour, J. G. Ballard, S. P. Dula, W. H. Lenoir, Esq., J. L. Healan, W. M. Puett, R. R. Wakefield, T. D. Jones, J. A. Ballard, J. T. R.

Miller, A. S. Kent, J. M. Conley, N. A. Powell, L. T. Jones, Wm. Deal, N. A. Miller, John Rutherford, Nancy Rutherford, S. F. Patterson, Rev. J. W. Kelly, Rev. J. S. Ervin, Rev. A. M. Shipp, Rev. H. M. Mood, Mrs. S. C. Jones, Rev. H. H. Durant, Mrs. Mary Davenport.

Many of whom are still living to see and enjoy the fruit of their beneficence.

To show the earnest spirit with which these men were actuated in this work, I extract the following clause from the original subscription paper. After specifying all the details of the plan and all the conditions involved, they go on to say: "And we, severally, promise and agree that we will pay to the chairman of said building committee at such time or times, and in such proportions as said building committee shall determine, the amount by us here subscribed, and that in case of failure on our part to pay the said amounts or proportions or any part of them at said time, we, severally, promise and agree that we will pay interest at the rate of six per cent. per annum, on the part of which we respectively so fail to pay during the time of such failure, and that the chairman for the time, of such building committee, may, in his own name, sue for and recover the same with interest as aforesaid, to be applied to the uses and purposes aforesaid, and in case of our deaths, we, severally, promise and agree that this subscription shall be paid by our respective personal representatives, and shall be binding on our estates."

Live or die, sink or swim, this subscription was to be paid, and it was paid, be it recorded to the honor of these, in due time without a single case of litigation.

Colonel Ed. W. Jones, who is still a member of the board of trustees, and who has ever been a fast friend of the institution, and has done much for it, which this record does not show, is a member of the Protestant Episcopal Church.

James Harper, Esq., an old citizen of Lenoir, is still living, and who gave in the first subscription one thousand dollars, is a worthy member of the Presbyterian Church.

Captain Wm. A. Lenoir, also an Episcopalian, who was one of the most active friends of the project, and gave twelve hundred dollars on the first subscription—died several years ago, lamented by all, as one of the most patriotic, energetic and useful citizens of this community.

Colonel William Davenport, whose honored name the institution bears, was by birth a Virginian, but came to North Carolina in early life. When a youth, he was acquainted with Bishop Asbury and Jesse Lee, and several times had the honor or pleasure of piloting the Bishop across the mountains to Tennessee and Kentucky. Colonel Davenport was a Methodist of the old Wesleyan type.

As a man and as a citizen, Colonel Davenport, was modest and unostentatious. Yet, remarkably firm and decided in his opinions and purposes, especially was this true in regard to all moral questions or principles, as well as church polity. He gave to

Methodism all the weight of his character and influence and guarded with jealous care all those peculiarities which marked her early history, and yet from his position and relations in society, he was often called upon to extend his hospitality and moral support to other denominations. This he most unstintingly and impartially bestowed, aided and encouraged by his eminently pious and faithful wife, who was one of the "elect ladies," active in efforts to do good, thus while he strictly maintained his own preferences and opinions, evangelical christianity never appealed in vain to them for encouragement and support under whatsoever name its claims were presented. His house was the home of the preacher. The poor, of whom there were many around him, shared largely of the abundance with which a kind Providence generally blessed him.

Colonel Davenport served his county repeatedly as a member of the Legislature, and in State interests as well as those of the church, he evinced the same uniform firmness and integrity, and thus secured and enjoyed the unbounded confidence and esteem of his fellow-citizens.

He was not, what the world would call wealthy, but, by his energy, industry and good management, he succeeded in amassing a very liberal fortune, which he ever regarded as a talent, committed to him as God's steward, and, in the exercise of his munificence, he ever kept this great truth before him. It was, no doubt, under such impulse that he was influenced to come forward with such a noble, generous, free-will offering to the institution bearing his name.

Providence opened the way—the people came up with a helping hand. The interests of female education in the west needed some central point ; Methodism was demanding a higher type of intellectual training, that she might keep pace with other denominations and meet the exigencies of her own aggressive policy ; a large part of this great work was to be carried forward in her future history by the daughters and mothers of the church, perhaps ; here was opening a door giving promise of more prospective good to the church and glory to God than any other, and at once it moulds and determines his course, the munificent donation which secured the founding of “Davenport Female College,” was placed upon the altar, an offering to God, committed to the church, and consecrated by earnest prayer.

The naming of the institution generously suggested by his co-laborers in founding it, was determined and adopted only after earnest remonstrance on his part, which he was finally persuaded to withdraw. He passed away in great peace, a few years since, mourned sincerely by the church and many friends. His portrait, life, size, adorns the college chapel, and his name is embalmed in the hearts and memory of all its friends.

In the fall of 1857, the stockholders made a formal tender of the institution to the South Carolina Conference, asking the appointment of a board of trustees and a president. The tender was promptly accepted, and Rev. H. M. Mood, A. M., was appointed President, with the following board of trustees :

Rev. A. M. Shipp, Rev. A. G. Stacy, Rev. P. F. Kistler, Rev. H. H. Durant, Rev. J. W. Kelley, Rev. Fletcher Smith, Rev. J. S. Ervin, John Ruthersford, Esq., Colonel J. C. Harper, E. W. Jones, James Harper, S. P. Dula and Azo Shell, Esquires.

President Mood repaired, without delay, to the scene of duty, and entered vigorously upon the work of preparation for opening the new college. Much, it was found, remained to be done, additional buildings were necessary, the institution must be furnished and equipped, a faculty must be organized, and finally patronage must be secured. Half the year was little time enough for doing so much, but it was done, the people and friends "had a mind to work," and on the third Thursday in July, 1858, the President delivered his inaugural address in the college chapel before a large, enthusiastic and intelligent audience, and the exercises immediately began.

The beginning was not large, the school was yet somewhat unknown, the point isolated.

The catalogue published at the end of the first scholastic year, shows us a list of only fifty-six pupils.

As the institution became known and its peculiar advantages were recognized the pupilage gradually increased so that it has, several times, been filled up to the full measure of its capacity.

The administration of President Mood lasted four years, and was able, popular and successful. In the beginning of the year 1862, he resigned, and Rev. R. N. Price, of the Holston Conference, then in the Confederate army, was elected as his successor. President Price remained but one year, and was

succeeded by Rev. A. G. Stacy, author of "Service of Song," now entered into rest. During his administration the war closed.

At the approach of the Federal army, under General Stoneman, not knowing what license might be allowed a reckless soldiery, and feeling keenly the delicate responsibility resting on him, he disbanded the school, and retired toward South Carolina with the young ladies under his charge, which he finally delivered safely into the hands of their parents at home.

Gen. Stoneman, on his return from the raid on Salisbury, when he came to Lenoir, found the college premises unoccupied. His soldiers immediately took possession, and for two nights and a day and a half, carried on their work of pillage and despoiling. The libraries were plundered, the furniture was broken up, or given away to those who were base enough to take it, many of the most costly and valuable articles of the apparatus were either abstracted or beaten to pieces, the buildings were defaced and abused, and the entire enclosure destroyed. In a word, the place was left a wreck, despoiled of everything, except that the buildings were not burned.

From the effects of this calamity, the institution has never yet fully recovered. Its friends who had stood by it so nobly before, by the war, were left comparatively poor, nevertheless, with indomitable determination they came forward again, and did what they could. It was cheaply furnished, and the school was again organized, temporarily under the management of the Rev. George H. Round.

In the fall of 1865, Rev. J. R. Griffith was elected President, and assumed the duties of the office in the beginning of the year 1866. He was succeeded, in 1867, by Rev. Samuel Lander, A. M., whose administration lasted four years. In 1870, the General Conference transferred that portion of Western North Carolina hitherto embraced by the South Carolina Conference to the North Carolina Conference. This change brought the institution at once under the care of the North Carolina Conference. President Lander, fearing this change of Conference relations might seriously affect the patronage of the college, a large proportion of which had hitherto been supplied by South Carolina, resigned the position he had held for four years, with an ability and success inferior to no man who has ever held it.

This change of Conference relations and the resignation of a President so acceptable and competent, together with the depressed and unsettled condition of the country, cast a gloom over the prospects of the college more discouraging than had ever before rested upon it; its best friends were well nigh disheartened, and felt little encouraged to risk further contributions in its behalf. At this crisis the present incumbent was chosen to step into the breach, and, if possible, recover the sinking ship.

Looking upon her majestic proportions, and believing that the storm was well nigh over, he did not believe her to be in a sinking condition; there was yet hope that she could be borne up and guided to the port of safety, and he did not hesitate there-

fore to go to the wheel. For five years he has labored to do his duty, firmly, faithfully, trustingly, amid difficulties and embarrassments, sometimes almost of an insuperable character; the institution has lived and done its work up to date, and we trust, will continue to live on. In some respects it presents advantages which are peculiar. The situation is picturesque and lovely beyond comparison. The climate, in this region of our State, is all that can be desired, its equability and healthfulness have been demonstrated, and through all the history of the institution, the health of its pupilage has been proverbial at home as well as abroad. Sickness is exceedingly rare and severe illness almost unknown among the pupils; in all the history of the college, we record it with gratitude to God—*but one pupil has ever died*—outside the family of the President.

Though college life and study are not considered favorable to health, yet we have here an annual influx of girls from more southerly latitudes, especially from malarious regions, who come here anemic, feeble and dispirited, who, with little or no medication, soon regain their strength and bloom, and leave us with perfectly recuperated health and spirits.

The college physician, Dr. A. A. Scroggs, is a man of high standing and long experience in his profession, he has been connected with the faculty from its foundation. From his position as Lecturer on Anatomy, Physiology and Hygiene, he is enabled to give constant and watchful care over the health, exercise, &c., of the pupils. Professionally his services are seldom needed.

In tracing the history of this school through almost twenty years, one is constantly struck with the prominence of its religious element and works, all the way along its history, almost every session we find allusions to revivals and conversion, in the school, to the indications of a pervading spirit of piety among the young ladies, and often the fact is noted, *that every single one of its pupils were members of the church.*

Let me show you a picture:

It is night, silent night, the large bell in the town has just broken the stillness of the hour, it is nine o'clock, that was the signal for retiring, a moment ago all was quiet as if the pulse of nature for a while stood still. Now there is a little stir in the dormitories, books are laid aside, the time for toil and study has passed, the time for weary heads and hearts to rest has come.

But hush! all is quiet again, the lamps are still burning. Do you hear that girlish voice? Listen how it pleads! That is the voice of prayer. In that room are four beautiful girls, they have come from different and distant localities, they met here as strangers, they are all far from their loved homes. One has a father and mother, whom she loves. Another has only a father, her mother is in heaven; a third has a widowed mother, the war took away her father; the fourth only has a brother, the rest are all gone. These have covenanted together that they will pray, that bell is their signal, their heads never press the pillow till this duty is performed. Each takes her turn, and leads the rest to the throne of

grace. Tears like those which angels weep, flow and fall as they remember and plead with God for those they love.

This is no fancy picture, but a veritable scrap of history, a volume of which might be written and much of which it has been our privilege to know.

Who shall estimate the value to the world and to the church of an institution of learning that breathes such a spirit, that cultivates and fosters such piety, wherein God is owned, worshipped and praised in the habitual aspirations of tender maidenhood; such we believe ours has ever been, and such we devoutly pray that it may ever remain.

FOURTH DAY.

MARCH 24, 1876.

The Centennial exercises were resumed in Metropolitan Hall, at 10 o'clock A. M., Bishop E. M. Marvin, D. D., in the chair.

Religious services conducted by the Bishop, assisted by Rev. R. O. Burton.

The chairman announced that Rev. J. T. Harris would assist the secretary.

The Bishop then introduced the Rev. E. A. Yates, Presiding Elder of the Newbern District, who addressed the audience on

“THE RELATION OF METHODISM TO THE ORIGIN AND
PROGRESS OF THE SABBATH SCHOOL WORK.”

MR. YATES said:

Mr. President, Ladies and Gentlemen:

The general subject of discussion at the celebration of a centennial of Methodism, in its various sub-divisions, necessarily brings about an impingement of the several parts upon each other, and leads therefore to some re-statement of facts. This, however, is rather a good feature, as it serves to impress the mind more deeply with both the history and philosophy of Methodism. And the importance of the relation which the church sustains to the Sabbath school is of such magnitude, that it may well claim the privilege of touching a few facts already given.

It is almost a century—exactly ninety years—since the first Sabbath school was organized upon this continent, and its spread is simply wonderful; but the great revival of this interest in the last few years certainly marks an epoch in the progress of the work. The improvement in text-books, the publication of papers suited to the wants of children, the improvement in Sabbath school music, and the constantly increasing number of Sabbath school scholars, indicate that the church of Christ is alive to this important arm of the service.

There are now over ten million of Sabbath school scholars in this country and in Europe; and over five million in the United States. Adding the Northern



Yours Truly,
E. A. Yates.

and Southern statistics together, the amount of money raised last year for carrying on the Sabbath schools in this country was over six hundred thousand dollars! And, what is more, there were *in these Sabbath schools*, about forty-three thousand *children converted to God!* What a galaxy of stars for the crown of Jesus!

In North Carolina the number of children in the Sabbath schools of all denominations is, in round numbers, about as follows:

Methodist,	-	-	-	-	48,000
Baptist,	-	-	-	-	40,000
Presbyterian,	-	-	-	-	15,000
Protestant Episcopal,	-	-	-	-	3,000
All others,	-	-	-	-	20,000
Total,	-	-	-	-	126,000

The Methodist Sabbath schools in the State have about forty-five thousand volumes in library, valued at ten thousand five hundred dollars.

There are white children in the State, about two hundred thousand; leaving seventy-four thousand wholly without Sabbath school instruction. Here is a field already white to the harvest, inviting God's people to the labor of saving souls and the reward of shining as the stars forever!

The Methodist Church in the United States embraces within her Sabbath schools about two millions; being *two-fifths* of the whole number of children in the Sabbath schools of all denominations! We make this statement, not so much to *boast*, as to indicate in our system the adaptability of means to

an end, bearing on what we shall have to say presently. And it must be stated in this connection also, that Bishop Asbury—that pioneer Bishop of American Methodism—established, in 1786, in Hanover county, Virginia, the *first Sabbath school ever established upon the American continent*. It was five years after this, 1791, that the good Bishop White, of the Protestant Episcopal Church, began a Sabbath school in Philadelphia. From these springs the stream has widened, and deepened, and swept onward, until it has borne upon its bosom the blessing of heaven to almost every land. The American Sabbath school system—the religious features of which differentiate it from that of the old world—has been planted in Europe within a few years, and has now taken root all over the continent. In Spain and France, however, it meets with the most intense opposition from Romanists and Infidels; and the Priests who pretend to hold Sabbath schools, of course, carefully exclude the Bible. Fourteen years ago there was not a Sabbath school in Germany. Now there are one hundred and fifty schools, four thousand teachers, and eighty thousand scholars! And these schools are doing a great deal to break down German infidelity.

It must be remarked in this connection also, that to Bishop Asbury belongs the honor of establishing *free* Sunday schools; for right here upon American soil that holy man inaugurated the plan of gratuitous instruction, long before the present century, and long before its adoption in Europe. And in the minutes of Conference it was by him enjoined

upon all the preachers to establish, wherever *ten children* could be gathered together, *free* Sabbath school instruction. So that Methodism, from the beginning, took the Sabbath school by the hand; and who wonders at its success, led by the now glorified Asbury! What a heaven-sent power was that first American Methodist Bishop! He was, himself, bishop, itinerant preacher, missionary, Sabbath school teacher, class-leader, and colporteur. It was said by a writer of the present century, that "the grass never grew under the feet of Atilla;" nor did it grow under the feet of Asbury; for he *went about*, doing good. Of him it may be said, as David said of the sun, changing the phraseology a little and giving it a spiritual signification: His going forth was from the heaven, and his circuit unto the ends of all these lands. He died about twenty miles from Fredericksburg, Virginia, in 1816. Being too sick to pursue his journey, he stopped at a friend's house; and, on Sabbath morning, while conducting family worship, his head fell back, and not long thereafter he expired. Blessed man! well did heaven select a vernal Sabbath for your journey home; and well did Virginia's genial southern land open her bosom and take you to her breast! Rest! ashes of the sainted dead, rest! till the trump of God shall summon you to wear a crown and to wave a palm!

The magnitude of the importance of the Sabbath school work itself, very greatly enhances the value of the relation which Methodism sustains to it. It may be safely affirmed that the church has no inter-

est of greater importance, nor one which lays a more just claim upon her intellect, heart and purse than this. It is the nursery of the church, where divine truth gets the start of the spontaneous growth of human depravity; and, where the "sincere milk of the word" nurishes and strengthens the salvation of the soul by the powers of the world to come. The Sabbath school is the drill-room of Christ's army, where there is the constant practice necessary for the active warfare of a life of righteousness. And the church must, to a great extent, rely upon this institution for her most valliant and heroic warriors—her most intelligent and effective membership. Indeed, it may be doubted whether a church in this day *can be* efficient in the accomplishment of her great mission, without the force supplied by organized, systematic training of youth. And we think we may here say, that next to the proclamation of Christ Jesus from the pulpit, the Sabbath school furnishes the best antidote for the soul-poisons of Romanism, and all the varied forms of home and transatlantic infidelity, to be found in all the tactical remedies of christianity. The deadly poison of foreign scepticism that is being annually poured in widening streams upon our shores, may well startle the thoughtful christian, and cause him to cry: Where, in heaven's name, is the remedy for this sickening effluvium from the body of death? And we hesitate not to say—and to say with all the emphasis that belongs to truth—that the Sabbath school is that remedy. "The religion of Jesus," said a noted infidel, "is the worst that ever cursed

the world, but these Sabbath schools give me most trouble—I am afraid of them ”! And his fears were certainly well-founded. A French infidel remarked, recently, that if he had all the French children until they were ten years old, he would make the nation infidel! The philosophy of this is plain. We have books that furnish, scientifically and philosophically, a complete refutation of all the fallacies of infidelity; but these are almost *wholly above the comprehension of the million*; while the deadly quibbles of the Spencers, Huxleys, Paynes and Proctors, are blown, flush as May, like a red-hot blast from the region of moral death, upon the youth of our land! But the Sabbath school, well-appointed and directed to its proper object, puts a constant stream from the river of life upon these fires of perdition, that must ultimately smother them back to their source.

In the light of this statement, then, the question becomes interesting as to the relationship between Methodism and the Sabbath school work. And the interest will be still further enhanced by even a bird's eye view of Methodism as an element of religious progress. The Protestant Episcopal Church, upon this continent, had the advantage of Methodism, *as to time*, one hundred and fifty-nine years; congregationalism, one hundred and forty-seven years; Presbyterianism, sixty-six years; and the Baptists, one hundred and twenty-seven years; and yet, says a modern historian, “Greater advancement has been made in spreading the religion of Christ during the last one hundred years, than in any two hundred and fifty years that preceded it”! As to

what Methodism had to do with this remarkable fact we leave the intelligent hearer to judge. A polished writer of the present decade says that "Methodism is the greatest fact in the history of the church;" and one of the foremost scholars of the age pronounces her formulary of doctrines the best, because the newest and most perfect form, of all that have preceded it. She adopts nothing because it is new; nor discards anything because it is old. But, like a young giantess, she stands in the midst of the moving ages, with one hand upon the good of the present, and the other forward upon the elements of spiritual progress, seeks by all right means to build up the kingdom of God amongst men. Her greatness and power are acknowledged, and the beauty of her system admired, by sage, philosopher and statesman. No accessible land is so poor as not to be visited by the riches of her grace; and no place so destitute of knowledge, as to be deemed unworthy of the bestowal of her intelligence. Having her beginning in one of the oldest and best colleges in the world, she knows how to appreciate learning, and lays under contribution both science and philosophy and makes them subsidiary to her great work. She counts her membership by millions, and her resources by tens of millions. Her converts are found in almost every land, and in her matchless songs of praise sweet incense floats to heaven upon every breeze that sweeps the earth. She lifts redemption's standard upon every shore, and inscribes upon its flowing folds: "Whosoever will let him take the water of life freely."

Now, standing in the presence of these two tremendous forces of religious progress, the question presses: What are their relations to each other? We answer, then, first, that so far as we have been able to trace the records of history, *Methodism stands related to the Sabbath School as its Mother*. Let us not be startled by the boldness of the assertion. If it be true, the logic of historical facts will demonstrate it; if not, let any one show the contrary, and we are open to instruction. And we trust that this will not be regarded as the outgrowth of ecclesiastical egotism; for we have no desire to indulge in empty boasting. Our purpose is to assist in fixing the certitude of history upon this point. Other denominations have made profitable use of the Sabbath school, and we may concede to them zeal according to knowledge, and even grant that they have wisely elaborated and systematised the work. But the historical fact stands above all this, that the Sabbath school is really the child of Methodism. No one who has fairly investigated the subject can doubt that Bishop Asbury was the father of the American Sabbath school. And when we turn to its English origin, this is the fact: In a small town in England, in the year 1767, a Methodist young lady—Miss Hannah Ball—organized and taught a Sabbath school. And thus she stands, the representative of her sex, on history's page as the first in this work. Who will write the history of the labors and triumphs for Jesus of the women of the church? Hannah Ball was a sweet spirit; modest, thoughtful and energetic. She was

converted among the Methodists; and so earnest was her zeal, and so painful to her loving heart was the sight of so many precious children growing up in ignorance and sin, that, fearless of, and scorning, the vicious conventionalities of a pseudo-refinement, that so often trammel and embarrass the outgoings of eternal truth, she went out into the byeways of sin and gathered children to her school, and sheaves into the garner of God! Precious woman! She rests from her labors, but *her works follow her!* The time will come when the most costly mausoleum ever erected by human hands shall moulder into dust, and the place where it stood be forever unknown! The time will come when the Egyptian Pyramids, under the slacking forces of time, shall disintergrate and crumble to their fall, and even the spot where they lifted their giant forms and wrecked the fleecy clouds that drifted upon their rocky summits, be everlastingly forgotten! But the monument of Hannah Ball, constituted as it is, of a constantly increasing aggregation of spiritual elements, shall continue to rise until its head, invisible to earth, shall break through the pavements of the heavenly world, and the column, shooting upward, be a signal-point for heaven's rejoicings, as it catches upon its glorious apex the sunlight poured forever upon the city of God!

The school taught by Miss Ball was organized *fourteen years* before Robert Raikes established his at Gloucester. And instead of Raikes deserving the honor conferred upon him by so many modern writers, as the first who established Sabbath schools,

the historical fact is, that the idea was first suggested to him by a Methodist lady named Sophia Cooke. This woman, we are told, actually marched her little band of ragged children to the church, where Raikes organized the school. This was in the city of Gloucester, 1781, and Raikes immediately published in a newspaper, of which he was editor, that such an institution had been started, and recommended their establishment throughout the Kingdom. In a few years there were two hundred and fifty thousand children in Sabbath schools, and Raikes to this day gets all the credit. Poor Hannah Ball! Poor Sophia Cooke! All this comes, we would believe, not so much from being a woman, as from not owning a newspaper. There is no *authentic* history of a Sabbath school *for religious instruction*, prior to that of Miss Ball, and the pleasant fact quadrates itself fairly in front of us, that the great institution of the Sabbath school is the outcome of woman's heart and intellect under the influence of Methodistic religion. And if Methodism be the greatest fact in the history of the church, as a modern historian declares, then truth and justice claim a page of history to say, that the "greatest fact in the history of the church" has produced from the rich soul-mine of the brightest ornaments of her doctrines, the most brilliant jewel that shines in the crown of Zion's King.

Here, then, the right is entailed upon woman to organize and teach the Sabbath school. And most heartily do we exhort them to show them-

selves worthy to be the successors of Hannah Ball and Sophia Cooke. It is woman's right, as well as duty and privilege, to train the future men and women of the world. We hear a great deal in this day of woman's rights. Surely, woman has rights, but she has many more wrongs. And the best way to correct her *wrongs* is to correct her *rights*. The tremendous causes of her wrongs are ignorance, idleness and irreligion. The true means of securing her rights are home and Sabbath school training of the children, moral discipline and the religion of Jesus. Train the boys right and the women will have few wrongs. The great and good men of the past and present, both in Church and State—the women, the Susanna Wesleys, Hannah Balls, Sophia Cookes, Elizabeth Asburys, Caroline Herschels and Martha Washingtons—renowned as mothers and as teachers—all attest, by theory and practice, by precept and example, by life and death, that the religious training of the boys is the best palladium of woman's rights. “She who rocks the cradle, rocks the world,” and well for her *and the world* if she rocks with the hand of virtue and religion. Here, in the home circle and in the Sabbath school, the gentle hand and loving heart of woman plant principles that give wholesome organic law to nations, shape a blessed destiny for empires, and crowd the gates of glory with rejoicing spirits; or, if directed by evil, she sows dragon-teeth that spring into armed forces, drive governments to ruin, and fill with hopeless wretches the dungeons of the lost.

Our second proposition is, that *Methodism, in her revival system, is closely related to the origin and progress of the Sabbath school work.* Methodism is, itself, a revival. Its birth was in a revival. When Mr. Wesley and his friends were struggling after Christ, and grasping the elements of a higher spiritual life, Methodism was born; and almost its first cry was, conscious regeneration by the blood of Jesus, and witness of the spirit. Methodism mourns without revival! And well she may! for revival is her blood, and "the life is in the blood." Without it she may be, Samsonlike, comely in outward form; but thus shorn of her strength, she is an inviting prey to her enemies.

Methodism, then, being a revival; and the Sabbath school having been shown to be the outgrowth of Methodism; the plain truth naturally follows, that the two are not only cognate in their principles of life, but in very many respects most intimately co-related. And this fact is singularly true even upon the acceptance of the Raikes theory; for it can be easily shown that, while Raikes was not nominally a Methodist, he was largely under Methodist influence. And the truth of this general proposition will readily appear, not only by tracing the origin of the Sabbath school to the revival under the Wesleys, but also by examining some of the facts that mark the progress of the work in the present day. Take any given Sabbath school, in town or country, and it will be found to have had its *origin in a religious revival.* Some self-sacrificing minister of Christ goes into a destitute region and

preaches Jesus ; the Holy Spirit descends, the word is blessed, sinners are converted, and a church is organized ; and the very next thing is, some Hannah Ball or Robert Raikes begins a Sabbath school ! And thus the word of God, having life in itself and bearing *seed after its kind*, producing fruit unto holiness and eternal life in the end, is planted amongst men. And when an organized church loses its revival spirit, and the Sabbath school maintains only a sickly existence, a revival of religion in *that* church is sure to produce a *revival of the school*. And we may trace this relationship still further : When a Sabbath school is organized in a place where apparently there had been no revival of religion, it will be found upon investigation, that the origin of that particular school was due to the effort of some woman or man whose heart had been in some providential way warmed into a new life. And still further : This last school, having its origin in some single heart under the force of religious revival, is itself in many instances the beginning of a revival that results in an organized church. And thus on : Religious revival produces Sabbath school, and Sabbath school produces revival ; like a stalk of wheat producing a grain, and this in turn producing another stalk, and this more grain, until the bread of life is multiplied to starving thousands ; and the forces of heaven are moving the kingdoms of earth to our Lord and His Christ ! Moreover, sweeping a wider range of influence : The Sabbath school, like a dutiful child, has long been able to help, and does help, her mother. How many min-

isters of Christ have gone out from the Sabbath school to preach the salvation of God, and carrying with them a knowledge of the catechisms and Sabbath school commentaries, as in the main the textbooks of their theological seminary! And how true it is, that many a young man has gone upon his first circuit to preach the truth of eternal life to dying men, and has carried the flaming cross of the world's Redeemer in front of the sacramental host of God's elect, and borne it through many a hard-fought field to victory, whose only theological training, in the start, was graduation from a Sabbath school!

Our third proposition is, that *Methodism, in her doctrine of heart-felt, conscious conversion to God*, is intimately related to the true progress of Sabbath school work. To show this relation, let us first observe, that when Methodism began her unparalleled career, this conscious, heart-felt conversion was almost, if not wholly, one of her *distinctive doctrines*. A few good men here and there, it is true, preached, and were themselves witnesses of, the truth; but the churches were all, more or less, in theory and practice, destitute of this saving power of the gospel; and between the upper and nether mill-stones of the doctrines of Augustine and the philosophy of Pithagoras, the truth was well-nigh ground to death. It was only after Wesley and his coadjutors began to "turn the world upside down," by preaching repentance, faith in Christ, the new birth, holiness of life, and witness of the spirit, that other churches were aroused from their sleep and made to reflect.

And, indeed, after the lapse of one hundred and thirty years, this doctrine, practically, is yet almost a distinctive one of Methodism. She has never subscribed to the fatal doctrine of the Greek philosophy, that the disturbance of the human soul is due simply to a want of harmony between the inner world of man and the outer world of matter—between the cosmos and the microcosmos—and offering education and reflection as the great restoratives. She recognizes *sin against God* as the cause of all trouble and death, and she discards all merely formal, external and educational remedies as falling short of the disease—good and beautiful in their place, but as impotent for producing spiritual life as the evergreen thrown in the grave of the loved one, or the play of moon-beams upon the tombstones of the dead! The burden of her pulpit has been, and is yet, conscious, heart-felt conversion of the soul! Her altars smoke with the sacrifice of the humble and contrite heart; and her lyric poetry gives expression to the joys of a soul regenerated by the power of the living spirit! She still maintains her hold upon this doctrine; and may she never let it go until all people shall be filled with the gladness of salvation, and the whole church be able to sing,

“We who in Christ believe,
That He for us hath died,
We all His unknown peace receive,
And feel His blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full,
Of glory and of God.”

Now, the relation which Methodism in this doctrine sustains to the Sabbath school, will be clearly disclosed by an inquiry as to *what constitutes the object of Sabbath school teaching*. Upon this subject there may be a variety of opinion, and there certainly is a variety of practice. But there is just *one object* before the Sabbath school—one only objective point upon which all rays of light must converge—one ultimate end to be reached, and one achievement to be steadily looked to and worked for, and besides which no other is worthy to be named. Let us for a few moments hold our minds upon this important point by negative statement.

First, then, the object of Sabbath school teaching *is not* to furnish a place where, on Sabbath, children may be gathered together to preserve that holy day from desecration: This seems to have been the uppermost idea with Robert Raikes—to take *care of the Sabbath*, rather than *the children*. This of course was to reverse the divine order, and set the cone upon its apex. The sanctity and glory of the Sabbath cannot be secured by separating from it those who are disposed to violate it. The proper order of securing harmony between heaven and earth in the matter of the Sabbath is, not to shut the children or men up *from* the Sabbath, but to *rightly adjust the soul* to the *divine truth* as it is expressed in the command to keep the Sabbath holy. In other words, keeping the Sabbath, like all other moral good, whether mandatory or philosophical, is not produced by *external compulsion*, but by force applied upon the principles of a true

psychology. If the soul is taken care of the Sabbath will take care of itself. Get the soul cured of sin and the Sabbath is its food and delight. Neither men, nor children, nor angels, are made holy by shutting them up. We grant that in the school room children are withdrawn from the temptation to out-door sports, but this is *profitably true* only so far forth as it assumes that *something else* is secured in the Sabbath school, and that "something else" is just the thing here desiderated. It must be remembered that there could be no holiness, if all attractive evil were removed from the world, for holiness is the result of resistance to sin and obedience to law. The divine process of moral purification is to begin *in* the soul and *work outward*. For it is plain, under the present order of things, that *evil objectively, cannot be removed* from the world until God comes in final judgment to cast death and hell into the lake. By grace we can compel evil to shift its place and lift its shadows from the soul. We can so destroy, not evil *objectively*, but *subjectively*, in us, the appetency to sin, as to be able to say, with some modification of its import, whatever the temptation may be, "Satan cometh and hath nothing *in me*."

It is not by confinement of children in school, then, that secures them from violating the Sabbath. If God's order of securing holiness had been this, He might have secured it more abundantly by creating the Sabbath and no children, or children and no Sabbath, or by creating neither. And then, in either case, the thing secured would have been

abundant, but it would have been an *abundance of nothing* !

The object of the Sabbath school, then, is not to keep the Sabbath holy by confining the children in the school room.

Now, is the object of Sabbath school teaching merely to instruct children in music and teach them to sing. This is good in its place, and is doubtless a means to the great end. The ability to sing is part of an education for heaven, and if a singer goes to hell his occupation will be gone. Neither Dante nor Milton invest any lost soul with a talent for music, and what is more, the Bible says nothing of singing in the lost world, while it states in unmistakable language, that the redeemed who walk with Christ in white, "sing the song of Moses and the Lamb." And it may be something even to remind those in the Sabbath school who delight in *new music*, that the song of heaven is declared to be *new*—"they sing the new song." And that song, no doubt, is the most glorious that swells over the hill tops of heaven—not glorious so much from its *newness* as from its *richness*. Its music, both in dynamical and rhythmical arrangement, is so infinite in the variety of its sweetness, that one strain, such as floats upon the air of heaven, would perhaps extinguish life if permitted to fall on mortal ear. And still further upon this point: We are fully persuaded that many a soul, assisted by some sweet song of Zion, has been able to grasp by faith the elements of a new life. Those Israelitish captives who hung their harps upon the willows by the riv-

ers of Babylon, and refused, when asked, to sing the Lord's song, were surely ignorant of the force of truth when expressed in music. It is our deliberate judgment that they ought to have sung!—sung the Lord's song in a strange land!—sung it till the heavens gave back the echo!—sung it till they woke the sleeping Babylonish conscience, and sprung the moral desert into the blossom of a glorious fruitage. Let the music and singing in the Sabbath school, then, go on, for it is good and right in its place, but not as the chief end of the work.

What, then, is this all-important object? It is a plain and simple truth that lies right in the pathway of our thought. A huge column of granite may be a common thing, and lay its head where our feet may touch it as we walk; but far below it constitutes part of the foundations of earth, and gives support and strength to nature's adjacent frame-work. So with this grand object of Sabbath school work. It may be regarded as a commonplace thing, and receive not the attention due it; but far beneath all momentary good, it swells in importance until it dips to the very centre of the atonement! And let us state it in plain terms: It is the *conversion and regeneration of the soul*. This is the object—the ultimate object—the glorious object, of all Sabbath school teaching. And it is worth remembering in this connection, that in that first Sabbath school established by Bishop Asbury in Virginia, there was converted a young man John Charleston, who afterwards became a minister of the gospel! What a widening circle of influence

has been going on ever since, from that first school and that one conversion! How suggestive, also, as to the magnitude of results from what human wisdom regards as small beginnings! But so it is. When God builds a material world, He puts up but little scaffolding. And so with a moral world: He touches a small spring and gives both the centripetal and centrifugal forces to a shining orb that swings its everlasting circle around the sun of righteousness.

Now, we have shown this doctrine of conscious conversion to be almost, if not quite, a distinctive one of Methodism. She labors for this. All her forces gather here. It is the heliocentric object of her systematic effort. And in this she stands intimately and necessarily connected with the true Sabbath school. The Sabbath school teacher must work and look for conversion as the crowning triumph of his labor. Religious literature and sacred music are good as means to an end; but poor—exceedingly poor—if substituted for the end itself. Gold-miners, in pursuit of the precious metal, sink a shaft down through clay, and sand, and rock—down through slate, and coal, and granite. These are all good in their place; but they push on for the gold. Here they find a carbuncle, or there a sapphire—settings for the metal if they reach it—but they dig on for the gold. So with Sabbath school gold-miners. Down through ignorance and impatience—down through disobedience and self-will—down through sensual appetite and all human depravity, they must sink the shaft of divine truth,

until they reach the soul and refine it into the image of Christ. Let literature, music and celebrations, serve as means to this end; but let them not receive so much attention as to eclipse the star that should guide the teacher to his chief treasure. Conversion of the soul, then, is the object, the great object, of Methodist labor and Sabbath school teaching.

Our fourth proposition is—that this co-relation of Methodism and the Sabbath school by their objective unity, is further disclosed by the *unity of means which both employ for the conversion of the soul*. These means, in general, are instruction in the truth, exhortation to repentance, resistance to sin, seeking after God, faith in Christ in securing the witness of the spirit, and a holy life. The extraordinary activity of life which has marked her successful progress for more than a century, (and which must characterize every true Sabbath school) clearly shows that Methodism preserves that golden mean—where truth is so often found—between the merit of human works and the fatal dream that God will storm the citadel of the soul and save it without human co-operation. She does not presumptuously throw her work upon God, nor impiously take God's work upon herself. In the conversion of souls she recognizes in the Sabbath school as well as at her altar, the great law of divine and human co-operation illustrated in the resurrection of Lazarus. *Divine power* was required to raise to life a decomposing dead body, but *human power* could roll the stone from the mouth of the grave. And so, only God can regenerate the soul, but human co-operation can remove

difficulties—can roll away worldly enticements, appetites and spiritual indolence. The command of Jesus to “roll away the stone,” was a death-blow to a fatalistic, do-nothing faith. God does not save men by forcing their wills, but by persuading them to be reconciled to himself. And it is in obedience to this law that Methodism seeks to save souls, and that unifies her with the true Sabbath school. They are one in origin, one in object and one in the means of securing that object.

Finally: The *Church in the Sabbath school*, and the *Sabbath school in the Church*, working to secure the same heaven-designed result, presents the world with the sublimest harmony ever produced by heaven’s contact with earth. Here human labor is dignified and honored by co-partnership with God, and heaven furnishes the capital upon which to work out for the soul salvation and eternal life. We know of no field of labor so inviting, no business so dignified, no duty at once so imperative and pleasant, and no labor so quickly rewarded with the smiles of heaven, as the doctrines of Methodism at work in the Sabbath school. Here is a harmony far sweeter than the “music of the spheres” or the harp of Æolus, for it is the harmony which God produces by the sweep of the atonement over human souls.

We go to the blushing flower, sweet image of God’s thought of the beautiful, and ask, “where, oh thou visible expression of an invisible beauty, is the sweetest harmony in the universe? And as it sips the dew of the morning and is sweet, and turns

its cheek for the warm kiss of the sun and is beautiful it answers, "It is not in me." We go and stand by the sea, sublime emblem of God's infinity, and as the waves rise and fall to the music of the winds, we ask, "Where, oh thou musical, deep-heaving sea, is the grandest harmony in the universe." And as the billows, crowned with silver and shod with emerald, clap their hands and shout to each other, as they leap in merry laughter upon the shore, and the sea sweeping on to roll and sing replies, "It is not in me!" We go out in night's profound gloom and watch the suns and planets as they wheel along sidereal heavens, and while they seem so distant, and yet so near that we fancy we can almost hear the clicking of the machinery of this grand time-piece of eternity, and fixing our eye upon a single star, we ask, "Where, oh thou star of the evening, is the sublimest harmony in the universe?" And as a sun holding its worlds, like children, singing and rejoicing around it, replies "It is not in me!" But now we stand near that circle of listening women, who seem to know by intuition that such a teacher as Jesus must love little children, and as we hear Mary's divine Son extend the blessed invitation, "Suffer the little children to come unto me!" we ask, "Where is the sweetest harmony in the universe?" And the angels, gazing with thoughtful eye upon the happy scene, reply, "It is here!—it is here!" We go and stand by that bedside, where the child of the Sabbath school is being borne by angels towards the beautiful shore, and as the mother stands over her darling boy and counts the

dying pulse, and his Sabbath school teacher, standing by, still points to the home of the good, where no death is, and parting never comes; and as the child, with smiling face, looks up and says, "Mother, we shall meet each other there!" Oh, we ask, "Where is the sweetest harmony in the universe?" And the rejoicing angels reply, "It is here!—it is here!"

And, then, beyond the present and the mortal—beyond the weeping and the dying—standing on Zion's hill, and sweeping with unclouded vision the plains of the heavenly world, we see the long column of Sabbath school scholars, clothed with white and crowned with glory, led by the Hannah Balls, the Raikeses and the Wesleys, and singing, "Yes, we'll gather at the river," they cast their crowns at the Redeemer's feet, and cry "Worthy is the Lamb who died for us!" and as they sweep on to brighter fields and higher pleasures, we ask, "Oh, ye shining ones, where is the sublimest beauty and the fullest joy in the universe?" And all the hosts of heaven rise up and respond, "It is here—it is here!"

The choir sung charmingly, a beautiful Anthem.

Bishop Marvin then introduced Rev. Edgar L. Perkins, a local minister of Newport, Carteret county, North Carolina, whose subject was:

“THE RELATIONS OF METHODISM TO THE ORIGIN AND PROGRESS OF BIBLE, MISSIONARY AND TRACT SOCIETIES.”

MR. PERKINS says :

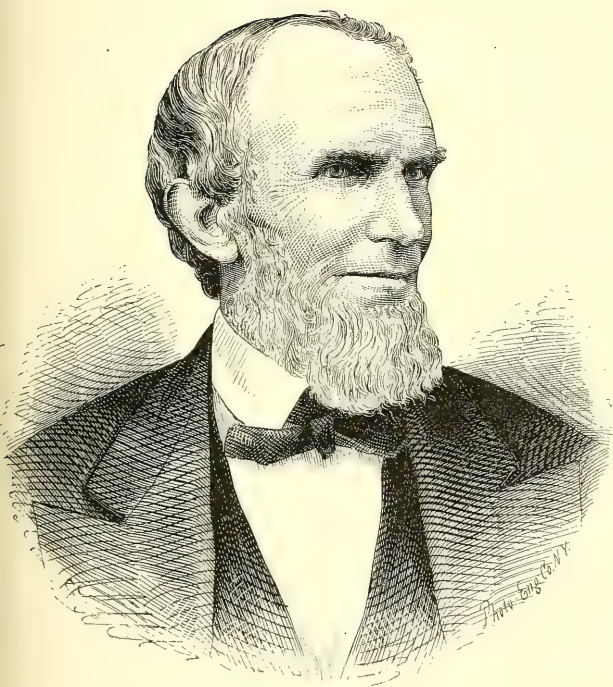
Mr. President, Beloved Brethren and Friends :

According to the programme of this meeting, it falls to my lot, at this hour, to speak of “The relations of Methodism to the origin and progress of Bible, Missionary and Tract Societies.”

An African prince once remarked to Casaile, that “one event is the son of another event that has gone before it.” I know of nothing said by any of the philosophers that is more true. The events that are now transpiring, in which we join as actors, point back to events that took place one hundred years ago, as their great grand ancestors.

But what has been said of events is equally true of ideas. One idea owes its origin to another idea that went before it. To go back to the source of the first idea, in a train of thought, is often a thing of high importance.

A very good writer says, “the mode of a man’s life is the product of his dominant sentiments, and habitual emotions, and these are the product of his convictions.” By this we understand him to mean, that the prevailing sentiments of an individual give shape and color to the general conduct of his life. So it is with the church. The sentiments engrafted upon the membership, and kept steadily before the people, fashion the character of that membership, and shape the course of the church. Prevailing



Yours Truly,
E. L. Perkins

sentiments become the rules of action. So when we come to speak of the relations of Methodism to benevolent institutions, we must consider, first of all, the spirit of Methodism, as displayed in the teachings and practice of its members. We must go back to original sentiments and follow their effects.

Among the very first rules adopted by the Wesleys, and their associates, and handed down to the present, we find the following obligation enjoined: "DOING GOOD OF EVERY POSSIBLE SORT, AND AS FAR AS POSSIBLE TO ALL MEN." This was one of the parent ideas of the church organization.

The practical working of this rule may be illustrated by an incident in the life of an old local preacher in North Carolina, long since gone to his reward. The first temperance lecture had been delivered in the town where he lived. The pledge was about to be offered for signatures. A moderate drinker had secretly framed his excuse, that as the preacher did not drink intoxicating liquors, he would not sign the pledge, and, said he, I will use this as my excuse, that I will not sign because the preacher will not." But to his infinite horror, when the pledge was laid on the table, and a call was made for volunteers, the preacher was the first to enroll his name. Our disappointed friend exclaimed, "What did you sign that for? The preacher replied, "O nothing, more than that I was afraid something good might be done, and I should have no hand in it." This simple incident illustrates the spirit of Methodism. The rule above quoted, engrafted this idea upon the church, according to

apostolic direction, and it has "grown with its growth, and strengthened with its strength."

To do good of every possible sort, and as far as possible to all men, was the inscription, nailed to the flag-staff of Methodism, when it first set out for the field of conquest; and the corruscations of this banner have been the light of every battle-field, and the illumination of every victory. We should be truly thankful to God, from the great deep of our hearts, that He inspired our fathers in the church, to transmit to us such noble sentiments.

When the divine Master gave the great commission to, "preach the gospel to every creature," He laid the foundation of all the enterprises that look to the salvation of the human family. Bible and tract societies have their root in the missionary spirit. The object is, to furnish all men with the light of gospel truth. If bibles and tracts were piled mountain-high around the teeming press, they would be useless without men, whose hearts were fired with the love of their Master's work, to distribute them. For this reason we look upon such societies as the aids and props of each other. Bibles and tracts are the missionary's tools, by which he carries on his work, of pouring light into benighted mind, and awakening a spirit of inquiry, in the minds of the thoughtless and unconcerned.

Mr. Wesley, and his co-laborers, were so sensible of this fact that in the very outset of the great work which they began, we find them using all possible means of putting bibles, and religious tracts, in the hands of their hearers. Every preacher was a trav-

eling missionary, a Bible agent, and a tract distributor. They sold what they could, to replenish their often empty treasury, and where the people were too poor to purchase, the tracts were given away. Their own purses were emptied by their benevolence. Then the question arose, how shall the people be fed with the bread of life? The multitudes craved light: the demand was greater than the ability to supply. At this stage of affairs the happy thought occurred to the minds of John Wesley and Thomas Coke to organize a tract society, which they did in the year 1782, and which was the first tract society organized in England. This was seventeen years before the organization of the present great tract society, having its headquarters in Paternoster Row; this latter society having been organized in 1799, by Rowland Hill and a few of his Calvinistic Methodist adherants.

When once an idea is projected it becomes public property, and the successful working of one society, or association of men, is very likely to induce others to try the same plans. Hence we find other societies springing up in rapid succession, in different sections of the British realms; and in all these societies we find the friends of the Wesleys engaged. The first Bible society in England was called the "Naval and Military Bible Society." It was projected by George Cussons, and organized by a small number of his Methodist companions. The "London Missionary Society" originated in an appeal from Melville Horne, who, for some years, was one of Wesley's itinerant preachers, and then took or-

ders in the established church, to become the successor of the gifted and pious Fletcher, as vicar of madely. The "Church Missionary Society" was started, not by one of the Bishops or Arch Bishops of the realm, as we should have expected in so grand a movement; but by John Venn, the son of Henry Venn, a Methodist clergyman (*See Tyerman's Life and Times of John Wesley, Vol. I, page 11.*)

So we see that one good, practical thought, is like a seed dropped in the earth, that grows, and bears, and drops many seed, that are caught up and planted in other gardens, and in their turn produce abundant fruit, demanding a wider territory for more extended usefulness.

It is often the case that small societies having the same object in view, merge into one grand central society, and thus by union they obtain strength. The "British and Foreign Bible Society" became the great central society of the British dominions, and Summerfield stated publicly, in the city of Paris, that it was the "mother of all" the other Bible societies, and the French protestants yielded to the validity of the claim.

The spirit of organized benevolence, which stirred the minds and hearts of our transatlantic brethren, soon reached, and began to work on this side of the great waters; and different protestant denominations joined together in the great work of giving light to the people. Many rejoiced at finding a common platform, on which all could stand and work harmoniously for the bringing of a sinful world to the foot of the Cross.

As early as 1789, among the Methodists it was made the duty of the preachers, according to the discipline, to distribute the tracts of the church. But the first tract society, on the American continent, seems to have been projected and organized by Rev. Dr. Porter and Rev. Dr. Justin Edwards, of the Presbyterian Church. It was called the "New England Tract Society," and was organized in the year 1814; but this was thirty-two years after the first organization of the kind by Wesley and Coke, in England. This "New England Tract Society" was afterwards merged into the "American Tract Society," which was organized in 1825. This was eight years after the organization of the "American Tract Society of the Methodist Church," which took place in 1817. But, notwithstanding, the Methodist Church had an organization of its own, it laid hold of the great American organization with a strong hand and a warm heart.

In behalf of this society was enlisted the talents of the gifted Summerfield, who aided in its organization, plead for its support, and served as one of its publishing committee; and finally took the fatal cold, that finished his brief and brilliant career, by standing too long on the damp ground, on the day that the corner-stone of their building was laid.

The "American Bible Society" was organized May 11th, 1816. Here again was another platform on which all true christians might unite, to furnish the scriptures, without note or comment, to the perishing millions, that plead for the light of divine truth. It was in behalf of this society, at its fifth anniversary, that Summerfield first touched a cord

that vibrated through all the Christian hearts of America. Through Robert Emory's influence he was introduced as a speaker, and he soon convinced his audience that his head and heart were in union with every movement that had for its object the glory of God, and the salvation of his fellow-mortals. His matchless eloquence, on this occasion, reached the highest expectation of all present, and all hearts were won, to enlist in a cause which seemed so glorious, and to offer the opportunities of so much good to suffering humanity. His pleas were so effective, that his services were constantly sought, in pushing forward the work from city to city, and from State to State. We find him at one time in Canada, before the "Montreal Bible Society;" then in France, as a delegate, before the "Paris Bible Society." Wherever he went he fired the hearts of the people and enlisted their sympathies in the cause, which was so near to his great heart. The distinguished Judge Elisha Boudinot, president of the society, went down to his grave rejoicing that so distinguished an advocate, and one so successful, had lifted his voice in behalf of a cause, which had some time trembled in the balance between success and defeat.

Although the labors of Summerfield were eminently conspicuous, he was far from being the only Methodist that worked in this field of labor. If you examine the history of the church you will find that in 1828, the authorities made provision for a consolidated move in the Bible cause; and in the discipline of 1832, under the head defining the duty of

those who had the charge of circuits, the preacher was required to prepare a written statement of "the amount raised for missions, and for the publication of Bibles, Tracts and Sunday School Books." In the same year it was made the duty of the presiding elder, "To promote, by all proper means, the cause of missions," and, "The publication of Bibles and Tracts."

Thus the church required every member of every conference to work in the dissemination of religious knowledge. It was not left with each preacher to act, or not to act, as his convenience or his feelings might suggest. The rule was binding on all, and at the Annual Conference a full expose was to be made of the work accomplished. These things are fastened to the history of the church, and to its discipline; and can never be called in question for the want of a suitable record of the facts.

The circuit rider may be regarded, by the short-sighted miser, as a beggar; but he has begged more for others than for himself. Besides the discharge of his numerous pastoral duties, he has been compelled to keep constantly in view the Bible fund, the tract fund, the missionary fund, the widow's and orphan's fund, and many other funds. He has often nobly sacrificed his own interest to that of the various funds which duty bound him to secure.

The missionary society of the Methodist Episcopal Church was formed in 1819. More properly speaking, at that time it became a separate wheel in the great machinery of Methodism; for all the operations of the church, upon this and other continents,

had been of a missionary character, and very often partaking of the hardest feature of that work.

As early as 1814 that great, good man Thomas Coke, after having spent a large fortune in the work, laid down his life in the missionary service. With six other preachers he started for the Isle of Ceylon, but before he reached his desired field of labor, while all were quietly sleeping in the berths of the ship that bore them, his noble spirit went up to God, and left his body, with a sweet smile upon his face, where it was found by his companions in the morning. Solemnly it was shrouded, and weeping the bitter tears of grief, they committed his remains to the waters of the Indian Ocean, there to await the trump that shall call together the living and the dead of all ages and nations. Far from his native land ; far from the graves of his relatives and friends, the chorals of the sea have given him a grave, and long ere this, have woven around him their fantastic wreaths, and formed for him a vault, that no vandalism shall spoil, no hand pollute, until the time comes for the "sea to give up her dead." His was a noble character. He gave up all for Christ. Wealth, learning, intellect of high order, and manners the most fascinating were his. With these advantages he might have won almost any situation in life, that a proud heart might covet. But he laid them all at his Master's feet. Intimidated by no dangers, allured by no earthly pomp, he counted all things but dust and ashes, when compared with the heavenly inheritance. When Christ shall come to make up his jewels, the "old ship of Zion" will

turn her prow to the Indian Ocean, and there lift upon her deck a pearl of the brightest lusture ever taken from the bed of that unfathomable sea. It will be the immortal Thomas Coké, D. D. LL. D., first bishop of the Methodist Episcopal Church.

In the year 1832, Melville B. Cox went to Africa, to bear the banner of the Cross to that dark and benighted people. In one short year he made the discovery, that there was a direct way, leading from the coast of Africa, to the interior of God's great paradise above. One year he went to Africa, and the next year he went to heaven. Like all rich men, with good hearts, he left a great legacy to be expended for good. It was to his Methodist brethren in the interest of the missionary cause. It is found in his dying message, in these words: "LET A THOUSAND MISSIONARIES FALL RATHER THAN GIVE UP AFRICA."

These words have come along down through succeeding years, like a roll of thunder calling for volunteers, to march in the service of the King of kings.

Such has been the spirit manifested by our missionaries. No mountain has been too high, no ocean too wide, to intercept them from their coveted fields of labor. No sun has been too hot, no weather too cold, no climate too sickly, no dangers too threatening, to turn them aside from their purpose of planting the standard of immanuel in every land. It is that meek and lowly spirit that lays down every thing at the foot of the cross.

Time would fail me to attempt to enroll all the names, and make a list of all the sacrifices which

have been made in carrying the light of the gospel to those that sat in darkness. The samples given illustrate the spirit. An earnest, moving, progressive christianity, is the spirit of Methodism. One that pines not for the luxuries of the carpeted parlor, the festive board, or the cushioned lounge; but the spirit that scales the mountains, crosses the seas, penetrates the desert, defies danger, shuns no responsibilities, and knows no weariness in bringing trophies to the cross of Christ.

If I were called upon to construct some device, that should represent the genius of Methodism, I would give the picture of a man on horseback, with a pair of well-filled saddle-bags. In one hand an open Bible, on which he looks with intense interest. In the other hand a staff, from the top of which a banner is unfurled, with the inscription in letters of gold, "DOING GOOD OF EVERY POSSIBLE SORT, AND AS FAR AS POSSIBLE TO ALL MEN."

There is another class of sacrifices demanding our attention—the heart offerings of the women of our church. The instance given recently by brother Blake, is fresh in the minds of many, in which Julia Southall, of Murfreesboro, North Carolina, drew from around her neck a valuable gold chain, a bridal present, and laid it in the box containing contributions for the missionary cause. This was a noble sacrifice, a beautiful offering, a worthy example. But there is another class of sacrifices much harder to make, and more acceptable to God. It is when a mother gives her son, her only son, to God, as Abraham offering Isaac upon the altar.

When Jas. O. Andrew was but a young preacher, he was called upon by a mother in Alabama to baptize her little boy. The mother remarked, "I lay my son upon God's altar, may he accept the sacrifice, and make of him a missionary!" Time rolled away. Andrew had become a bishop. A young man came forward to receive orders in the ministry, and to take an appointment in a foreign mission. It was the identical son whose mother had given him to God at his baptism, more than twenty years before. Here was a splendid offering; worth more than gold and silver. A mother sacrifices her dearest object of affection on earth, to God, and then, through long years of training, prepares him for the hour when the sacrifice is to be completed.

If you would like to know how hard it is for an affectionate mother to part with her son, and send him away from all the endearments of society, to be an associate of savage ignorance, you can learn the lesson you covet, by taking a picture of the departure of Melville B. Cox, when he bade his mother adieu for the last time. Receiving his appointment to the African Mission, he hastened to Portsmouth, Virginia, to see his mother, and get ready for the journey. She braced her heart by prayer for the occasion, and, like a good mother, went to work to get her son ready for his departure. I fancy that I can see her hand tremble, as she deposits in his trunk, first one little article of necessity, and then another, saying to herself, this is my last chance to make these little provisions for my son's happiness. So many little things needful, such as a mother only

could think of, were packed away there. The packing is completed. The hour of departure arrives. All is ready. The baggage is sent forward. It is a moment of silence and deep distress. A moment of hesitancy, and of heart throbbings. A moment when duty and affection, pulling in opposite directions, seem to split the soul assunder. But duty's voice must be obeyed. The son offers the mother his hand—it is not enough—she wants the body—throwing her arms around him, she exclaims, Oh! Melville! Melville! how can I give you up! The agony of his heart threw dumbness upon his lips for a moment; but lifting his eyes to “heaven, from whence cometh all our help,” he exclaimed, Oh! Africa! Africa! how can I give thee up! It was enough. His mother felt that her son was devoted to his work—her arms relaxed, he passed from her view, and as it proved to be, from her view forever. There was a sacrifice, with which a mountain of gold would bear but a poor comparison.

If you will go to the missionary fields of India, Africa, or China, or Ceylon, you will find the graves of our missionaries. Women whose noble hearts induced them to sacrifice all the ease and comforts of home, and the endearments of refined society, to brave the dangers of tempestuous seas, to be exposed to the ravages of savage men and savage beast, to do the duties of the missionary cot; and all for the glory of the Cross.

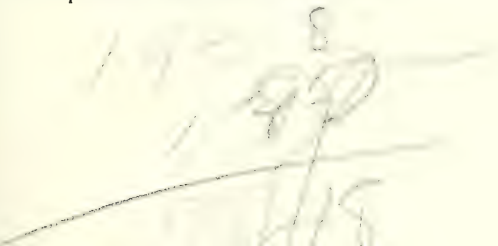
Such are the specimens of the sacrifices made by our beloved Methodism. If the same spirit of devotion continues, through the next hundred years,

that has characterized the past, and we transmit to our successors the same self-sacrificing devotion to duty that our predecessors have transmitted to us, those who live to see the next centennial will be able to rejoice over the fact, that every tribe and tongue will have learned that, "the gospel is the power of God unto salvation." Every valley will have been filled with the sound of prayer, and every hill will echo the voices of those who join in songs of praise to Him who is "fearful in praises." Such results may seem too great for our feeble hopes, but it is the Lord's work and He will bring it to pass.

Let the prayers of the church be fervent, its praises frequent and sincere, its work incessant, and the glory of God will be the crown of the church; its progress will be irresistible, its success unlimited, its march triumphant, its victories overwhelming, its joys unutterable. There will be no pause, no hesitancy, but a steady, onward march, until the great work of human redemption is complete, and all hearts are made subject to the will of Him who is "God over all and blessed forever more."

At the close of Mr. Perkins' address, Bishop Marvin made a few pertinent remarks.

Dr. Burkhead made announcements. The choir sung to the great delight of every body, and Bishop Marvin pronounced the benediction.



AFTERNOON SESSION.

MARCH 24, 1876.

Exercises were resumed in Metropolitan Hall, at 3½ o'clock P. M. Vice-President Rev. E. A. Yates, in the chair.

Religious services were conducted by Rev. J. S. Nelson, Presiding Elder of Fayetteville District.

The chairman then introduced Rev. Marquis L. Wood, A. M., of the North Carolina Conference, who delivered the following:

“EULOGY ON THE LIFE AND LABORS OF REV. PETER DOUB, D. D.”

MR. WOOD said:

Mr. President, Ladies and Gentlemen:

“The memory of the just is blessed.” It is redolent with heavenly aspirations, benevolent plans, pious deeds, kind offices and christian fortitude; and is a boon that should be gratefully embalmed in the affections of the heart. It is always deeply interesting and instructive to study the lives of those who have greatly lived; to read their thoughts; to understand their motives; to enter into their feelings; and to know how they acted. Their lives, if spent in accordance with divine wisdom, illustrate the true philosophy of human existence. Hence it is eminently proper, in the historical festivals of the church, to recall the names and the deeds of those who have toiled and suffered and gloriously died in



Faithfully yours,

Marquis L. Wood.

the Redeemer's cause. The feelings which prompt to this partake more of heaven than earth. Their history teaches us how to live and how to die.

The days of the pioneers of Methodism in this country were no ordinary days. They were days of peril—days of toil—days of suffering—but days of glorious triumph. They did not live, and toil, and suffer and die in vain. They, though dead, yet speak—speak to us in tones of encouragement.

Since their times another generation of moral heroes have come and gone. In our centenary jubilee their struggles and achievements should not be forgotten. We are some of the fruits of their labors. They took us, when infants, in their arms, and dedicated us to God in the holy ordinance of baptism. How precious to us are the names of the Reids, the Leighs, the Brocks, the Normans, the Nicholsons, the Bumpasses, the Barringers, and a host of others; who have finished their work, and gone up “like plumed warriors for whom the everlasting doors were lifted” to let them pass in holy triumph to receive their crowns of rejoicing. While their golden light still lingers on the clouds of glory we would gather a few of its mellow rays and store them in memory's treasury. There is one to whom we would pay a special tribute on this interesting occasion. For more than half a century the name of the REVEREND PETER DOUB, D. D., was identified with North Carolina Methodism. His history is no small portion of its history. For fifty-one years he wielded the sword of the spirit with the hand of a tried warrior; and many are the trophies he won

to the banner of the Cross. "He was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord," through his instrumentality.

It is my pleasant task to wreath an imperfect garland for the brow of our sainted father. Would that I could do justice to his great and good name.

"O for the touch of a vanished hand,
And the sound of a voice that is still."

Peter Doub was no ordinary man. Nature and grace did a great deal for him; and he did much for himself. He was the son of John and Eve Doub, and was born in Stokes (now Forsythe) county, North Carolina, March 12th, 1796; and was the youngest of nine children. His father was a native of Germany, possessed a fair German education, and came to America about the beginning of the Revolutionary war. He spent a short time in Pennsylvania, where he met the Rev. P. W. Otterbein, a pious man of God, through whose instrumentality he was brought to the knowledge of the truth. He came to North Carolina and settled in Stokes county.

His mother was of Swiss parentage, and was born in York county, Pennsylvania. When in her eighth year, her father moved to Stokes county, North Carolina. She became a member of the church when about fifteen years old. She was truly pious, cheerful and happy, and ever ready to do good whenever opportunity offered.

Those two godly people were both exemplary members of the Dutch Reformed Church, "walking in all the commandments and ordinances of the Lord blameless;" and they trained their children in the nurture and admonition of the Lord.

At the time of Peter Doub's birth the educational facilities of North Carolina were quite poor. Chapel Hill had been in operation only one year and one month; and schools of a high grade were very few. The schools of his section were taught only a few weeks, or a few months at most, in the year, and then by very incompetent teachers. His father, though in comfortable circumstances, was not blessed with a sufficiency of means to send his children to college. A moderate business education was all he could hope to give them. The only other facilities that he enjoyed for gaining knowledge were the discussion of subjects of general interest in the family, the hearing preaching, and in private intercourse with the preachers. He had access to very few books. When he joined Conference he had never seen an English grammar.

Methodism was introduced into that part of the State in the year 1780. In that year the Yadkin Circuit was formed from the Pittsylvania Circuit, and was served by the Rev. Andrew Yeargan. John Doub and his wife went to hear him preach, were pleased with the sermon and all the services, and invited the preacher home with them. He went with them on his next round; and after that time their house became one of the regular appointments of the circuit. A church of six or eight members

was organized in their house, they both joining. John Doub became a useful local preacher in the Methodist Episcopal Church, and was ordained deacon by Bishop Whatcoat, December, 1802, at McKnight's Church, Davidson county. He acquired a good knowledge of the English language after he was fifty years old; was a sound, orthodox, theologian; and was a forcible, effective preacher.

A camp-meeting was held on his land in 1802; during which Peter, then a little over six years old, was deeply impressed with the importance of becoming religious; and those impressions were never entirely lost from his young heart. He ever regarded that occasion as the beginning of his awakening, and thought that if proper means had been used he would then have experienced the saving grace of God. He was required to read the Bible regularly, as soon as he could at all, which after his awakening became, in some measure, a pleasure as well as means to his conversion. As he was growing up he read a volume of Benson's sermons, which, he tells us, "produced upon his mind the most awful and alarming convictions that he ever experienced." The immediate cause of his conversion was a sermon preached by the Rev. Edward Cannon, Presiding Elder of the Yadkin District, October 5th, 1817, at a camp-meeting held at Ward's Church, Davie (then Rowan) county. The next day, about ten o'clock A. M., he was powerfully converted to God; and about ten days after joined the church.

When first awakened, while in his seventh year, Mr. Doub was very deeply impressed with the idea

“that he would have to preach the gospel of the Son of God;” and that impression remained with him for years. Some weeks after his conversion that conviction returned with greater force and clearness. He earnestly strove for a time to shake it off, and finally yielded only to an unmistakable sense of duty—duty that involved his personal happiness for time and eternity. It cost him quite a struggle. He had just grown up to manhood, and had just commenced the great business of life. His natural diffidence led him to prefer the quiet retreats of rural life to the more onerous and responsible duties of the work of the ministry. Besides, such a step was attended with other and great difficulties. It was not without difficulty he could determine whether or not he was really called of God to preach. He looked upon such a call as a most serious matter—of most fearful responsibility—“extraordinary in its nature”—involving the highest interests both of the minister and of those who should wait on his ministry. In the next place, his deeply felt want of those qualifications which he conceived indispensably necessary for the sacred ministry, caused no little hesitancy in his mind to undertake such a great work. “Another source of great perplexity was his extreme timidity.” He always shrank from anything like public gaze—had never attempted to speak in public—and the idea of preaching was perfectly overwhelming to him. But he had

“The will to do, the soul to dare.”

After being a probationer in the church only a little more than four months, Peter Doub was received on trial in the Virginia Conference at Norfolk, Va., February, 1818, and appointed to the Haw River Circuit, with Christopher S. Mooring in charge. After the Quarterly Conference, held at his mother's, which unanimously recommended him to the Annual Conference, he spent a few weeks traveling with his presiding elder, during which time he made his very first attempt at public speaking. He was requested to deliver an exhortation at the close of a sermon preached by the Rev. Lewis Kimball one night at a Mr. Long's, on Deep creek, Yadkin county. He told a friend years after that he never knew what he said in that exhortation. He spent the night in great agony because of his supposed utter failure. Next morning he mentioned his distress of mind to the Rev. Mr. Cannon, hoping he would advise him to return to his farm ; but to his great surprise he was encouraged to go forward.

That circumstance made a lasting impression upon his mind. It decided him fully to try and discharge every duty, of whatever nature, no matter what the surroundings. It showed him more sensibly his weakness. It convinced him of his entire dependence upon God to do the work to which he had been called, and that the divine aid would be given when needed. He learned his weakness and his strength, and the fruits of that lesson were abundantly seen in after life.

He returned home and arranged his business to

enter fully upon the work of the ministry. He preached every Sabbath till he left for his circuit. His first sermon was preached the first Sunday in January, 1818, from the text: "There is one God." His subject was "The Unity of the Divine Being," and he preached about twenty or twenty-five minutes with fair satisfaction. It was afterwards a matter of astonishment to him that he should have selected such a subject for his first effort. Whatever the cause, it had the effect of his ever after making the nature and character of Deity a subject of special study.

A little incident in the first year of his ministry also had a great deal to do in shaping his future life. His colleague told him that the people found some objection to his preaching—*his sermons were too short!* Mr. Doub replied by saying, "that he said all he knew, and did not like to repeat it." Mr. Mooring told him to "read more, study more, and pray more," and he would "be able to preach more." That advice fully aroused him, and "laid the foundation for an eager fondness for books" that he ever retained. He became a lifetime student, and it is certain that he became able to preach more—much more.

From that time forward all his energies of mind, soul and body, were fully devoted to the service of the church. He was emphatically a man of one work. Possessed of great powers of endurance and of high mental endowments, he was capable of performing a great deal of labor. Growing up to active farm life, inured to constant labor, his phys-

ical nature was thoroughly developed. He possessed a fine, manly, noble form. In stature he was something more than six feet, and quite portly, with prominent forehead. His face was benevolent and meditative. He was dignified in appearance and action. His mind was vigorous and comprehensive, not quick, yet ready. He possessed great powers of concentration of thought. He gave his whole attention to whatever subject he undertook to investigate, and he examined it in every *minutia* of detail. The ruling principle in all his reading and studying was the love of truth—"the truth as it is in Jesus." The Bible was his text book. He read and studied and prayed to comprehend its true meaning. He neglected nothing in his reach that would give him light on the sacred text. No man was more familiar with the Divine Word, or more fully and correctly understood its great doctrines. And he was really a learned theologian. He studied the subject in all its branches. His idea was that it could "only be compassed by diligent study and daily practice;" that no limits can be assigned its range—a life time is too short to fathom all its depths and ascend all its heights. Polemic theology he thoroughly mastered. He overlooked nothing that concerned the welfare of the church, or that involved the interests of immortal souls. Nor did he neglect subjects of general interest. He was posted on all the great questions of the day. All systems of improvement found in him a strong friend and a warm advocate. His spirit was the spirit of christianity. All institutions intended

for the public good received his earnest encouragement. He took a lively interest in the educational enterprises of the country.

Dr. Doub was not only a lover of the truth; he was also a bold and fearless defender of the truth. His mind was philosophical, logical, and practical. He mastered the thoughts of men, whether friends or foes of christianity. Whatever he read or studied, he so read and studied as to incorporate it into his mental nature; and he never forgot anything. His knowledge was all at his command. He was ever ready to preach, and to preach as long as circumstances demanded.

Let us take a brief survey of his labors in the ministry and see how God was glorified in him. His second year, 1819, was on the Culpepper Circuit, Virginia. In February, 1820, he was ordained deacon at Richmond, Va., by Bishop George. That was an important event in his history. It had been his intention that when he graduated to elder's orders to retire from the itinerancy. Two years in the regular work, and the vows of the office of a deacon, convinced him that "the gifts and calling of God are without repentance"—that the ministry was his only legitimate business in life. From that time he never looked back. In 1820 he was on the Bedford Circuit, Virginia, with Thomas Mann in charge; in 1821, on the Haw River Circuit. On the 17th of August of that year, he was most happily married to Miss Elizabeth Brantly, of Chatham county, N. C. On the 24th of March, 1822, he was ordained elder at

Newbern, N. C., by Bishop George, and appointed to the Raleigh Circuit; 1823-'24, the Granville Circuit; 1825, Roanoke Circuit; 1826-'29, Yadkin District; 1830, Guilford Circuit; 1831, Stokes Circuit; 1832, Franklin Circuit, Virginia; 1833, Pittsylvania Circuit, Virginia; 1834, Randolph Circuit; 1835-'36, Tar River Circuit; 1837, Caswell Circuit; 1838-'40, Danville District; 1841-'44, Salisbury District; 1845-'46, Raleigh District; 1847, rested on account of ill-health; 1848, Greensboro Station; 1849-'50, Henderson Circuit; 1851-'52, Raleigh Station; 1853, Temperance Lecturer; 1854, Salisbury District; 1855, Chapel Hill Station. On the 19th of July of that year Trinity College conferred on him the degree of Doctor of Divinity, and it was most worthily done. In 1856 he served the Normal College Circuit; 1857-'58, Rockingham Circuit; 1859-'62, Fayetteville District; 1863, Haw River Circuit for the third time; 1864-'66, Greensboro District; 1867-'69, Professor of Biblical Literature in Trinity College, which position he honorably filled till he peacefully and quietly fell asleep in Jesus, August 24th, 1869.

Many of these fields were large and very laborious. His first circuit had twenty-seven appointments, which he severally filled every four weeks. His second had fourteen appointments, and each filled every three weeks. The Raleigh Circuit embraced most of the territory in the counties of Wake, Johnston, Wilson, Wayne, Lenoir and Greene, and was a four weeks circuit. He attended all his appointments punctually, when not

disabled by sickness, and found time for reading and studying. In his second year he saw for the first time Dr. Clarke's Commentary on the Pentateuch and the Gospels, and read eight or nine numbers of it. That work gave a new impulse to his studying the scriptures, gave him a clearer conception of their true meaning, and laid in his mind the foundation for a more thorough and extensive biblical knowledge. While on the Raleigh Circuit his wife and himself were both attacked with bilious fever in the month of August, and up to that time he had critically read, during the year, the whole of the Old Testament and much of the New, in connection with Clarke's Commentary, and in the meantime conducted a number of revivals. That he esteemed one of the best, most important years of his early ministry.

The fruits of his reading, and studying, and praying began to show with the very beginning of his ministry. His preaching was greatly blessed of God to the salvation of precious souls. During his first year he attended a camp-meeting not far from where Trinity College is located, and delivered an exhortation on Sabbath afternoon which was attended with such displays of divine power that many crowded the altar of prayer, while a great many fell to the ground outside. Years after he had the pleasure of receiving a number of persons into the church, the fruits of that exhortation. During his second year on the Haw River Circuit nearly one thousand souls were converted under his ministry, and over three hundred and fifty were

added to the Methodist Episcopal Church. Methodism was introduced into the town of Hillsboro, which was visited with a gracious revival that year for the first time. While on the Bedford Circuit he was greatly annoyed with a beautiful, intelligent young lady, who had read the writings of Tom Paine, Voltaire and Volney, and would frequently throw out taunts on christianity, hoping to draw him into an argument upon that subject. He finally determined to gratify her. One controversial conversation was sufficient. She never mentioned the subject again. The next year, as the result of that colloquial discussion, she became a pious, consistent member of the church.

The four years that Dr. Doub spent on the Yadkin District were four years of abundant labors, four years of glorious success, "and were among the happiest years of his life." He had spent only eight years in the ministry, and naturally shrank from the great responsibility which such a large district imposed, but showed himself the man for the place. His sphere of usefulness was greatly enlarged and all the powers of the man were more fully developed. That district embraced the counties of Granville, Orange, Person, Chatham, Alamance, Caswell, Rockingham, Guilford, Stokes, Forsythe, Surry, Yadkin, Wilkes, Alexander, Iredell, Rowan, Davie, Davidson, parts of Randolph, Montgomery and Warren, N. C., and Halifax, Pittsylvania, Franklin, Henry and Patrick, Va. In four years he "traversed that territory about twenty times; preached on an average fifty times each

round," besides delivering "many exhortations and addresses; held one hundred and forty-four Quarterly Conferences," and not less than fifty camp-meetings, and attended the General Conference in Pittsburg, Pennsylvania. One year he held sixteen camp-meetings in as many weeks, and preached at each from four to seven times. While on his way to one of them his horse died, and he made the balance of the journey on foot and in good time. During those four years two thousand seven hundred and thirty-eight souls were converted at meetings which he conducted in person, to most of whom he gave personal advice, and more than seven thousand were converted in the district. The work of revival commenced at his very first quarterly meeting. While preaching on Sunday of that meeting one soul was converted, and all around the district were indications of good, which were followed by gracious revivals. By the time the camp-meetings commenced the whole district was in a revival state. At a camp-meeting in Henry county, Virginia, 1826, over eighty souls were converted. While Dr. Doub was preaching the 11 o'clock sermon on Sunday of that meeting, five Infidels were converted in the congregation—two or three of them joined the church before the meeting closed, and all of them became very pious. The influence of that meeting extended into the counties of Pittsylvania, Patrick, Franklin, Virginia, and Rockingham, Stokes, Surry, North Carolina. At a camp-meeting in July, at Ebenezer Church, seven mile east of Trinity College, such were the displays of divine

power that for several days only two sermons a day could be preached. In September of the same year (1826) he held a camp-meeting at Center, Montgomery county, North Carolina, at which he preached five or six times, and exhorted from one to three times each day. More than one hundred and eighty souls were converted, and the work spread rapidly through Stanly, Montgomery, Randolph and Davidson counties. In 1827 Bishop McKendre attended Dr. Doub's camp-meeting at Bold Spring, Henry county, Virginia, and preached on Sunday, at 11 o'clock, a close, searching sermon, which Doub followed with an exhortation "in the demonstration of the Spirit and of power," and the altar was filled with penitents, while on the outside many were the slain of the Lord. Such was the power of the Spirit upon preachers and people that for some time the penitents were forgotten, but numbers of them were converted while the christians were rejoicing. In July of same year, he held a camp-meeting at Salem Church, Randolph county, and preached on Monday from the words, "Quench not the Spirit," and while preaching such was the divine influence upon preachers and people, he could scarcely proceed with his sermon. He requested all who were sensible of the presence of the Holy Spirit upon their hearts to acknowledge the same by rising to their feet, and the whole congregation, except one man, rose. And the next year he took that man and his whole family in the church.

During those four years Methodism was introduced into communities where it had been known only to be hated. Many families of high character were brought into its folds, and in some places whole neighborhoods were reformed.

There was considerable excitement in the church, in consequence of the action of the General Conference of 1828 upon the question of lay representation, which gave Dr. Doub much anxiety and greatly increased his already arduous labors. In addition to his constant preaching and the business of his district, he frequently gave clear expositions of church government, especially that of the Methodist Episcopal Church, which did much to quiet the excitement and restore confidence.

At the session of the Virginia Conference, at Richmond, Virginia, February, 1830, Dr. Doub requested Bishop Soule to relieve him from the burdens of a district and return him to circuit work. He served on circuits the eight succeeding years. During those years he gave himself with greater diligence, and delight, to the study of the word of God, and to general reading. He more fully matured his thoughts upon the great doctrines of christianity, and closely studied ecclesiastical history and church polity. Much of his preaching during those years was doctrinal, but at the same time experimental and practical. He gave special prominence to holiness of heart and life, urging upon christians "the necessity of a full assurance of acceptance with God," and the importance of a continued growth in grace. While he preached to others he neglected

not to cultivate personal piety. He grew "in grace, and in the knowledge of our Lord and Savior Jesus Christ." Not unfrequently were his spiritual enjoyments very great, realizing "gracious seasons of communion with God."

His preaching during those eight years was in great power—sometimes overwhelming. At a camp-meeting, in 1830, at Lowe's Church, Rockingham county, he preached on Tuesday, eleven o'clock sermon, four hours and fifteen minutes—the longest he ever preached. There had been but six or eight conversions up to that time, and when the meeting closed next morning there had been sixty. There was no more preaching. One man was so impressed with the sermon that he did not leave his seat till sunset. "He went home and told his family to get ready and go to the camp-meeting that night and get religion." When they returned they went directly into the altar and were all converted that night, and next morning all joined the church. At a camp-meeting at Pleasant Garden, Guilford county, he was appointed to preach a sermon on Sanctification, and given two hours to preach it in. "He commenced at 11 o'clock A. M. and closed a few minutes before 3 o'clock P. M. At night penitents were invited into the altar for the first time, and eighty came at the first call. The work continued day and night without cessation—the lights were not put out till Wednesday night—during which time one hundred and twenty persons professed religion."* Moses Brock, Presiding Elder

*Rev. James Needham, Surry Co., N. C., who was present.

of the District, said he never saw such an effect produced by one sermon. And Dr. Doub said he saw christianity in a light while preaching that sermon he had never seen before—he nor the people had any idea when he closed that he had been preaching more than two hours.*

While on the Pittsylvania Circuit he preached on controversial subjects at all the appointments, and not a few were brought to Christ by those sermons.

The Danville and Salisbury Districts were a part of the old Yadkin District. The former had only seven pastoral charges, but he gave all his time to the district. The intervals between his quarterly meetings were spent in preaching and administering the ordinances on the different circuits. In the three years he spent on that district he visited and preached at nearly every church within its bounds.

He tells us that during those three years, "his views in many respects were greatly enlarged in regard to the economy of salvation—especially of the great importance of the christian ministry." His mind and his heart grew all the while. He magnified his office and his work, and his office and his work magnified him.

Thus he continued through his whole ministerial life, giving all his strength of mind and heart and body to his great work, when not disqualified by sickness, and all the while God abundantly owning his labors in the salvation of souls. The year that he lectured on temperance he preached fifty-one times on Sabbaths, canvassed nearly the whole

*The late Rev. D. W. Doub.

State and lectured two or three times each week, and was much improved in health.

At the close of the year 1846 he was not able to attend Conference because of personal affliction. He entrusted his business in the hands of a friend* and repaired to his family, not far from Greensboro. He superintended a small farm the following year, and "abstained almost entirely from preaching." His main business was to regain his health, and to that he gave his special care. By the close of that year his health was sufficiently restored to take light work, and he was appointed to Greensboro Station, where he could have the assistance of Rev. A. M. Shipp, D. D., who was at that time President of Greensboro' Female College.

The close of his three years on the Greensboro District terminated his active labors in the ministry. His appointment after that, till his happy death, was to Trinity College as Professor of Biblical Literature. That position he filled with great credit to himself and great usefulness to the college and to the church. He was as happy in the presentation of his subjects in the lecture room as he had been before the great congregations. He never ceased to learn, and he never ceased to teach till called to his reward on high.

Dr. Doub spent twenty-one years on circuits; twenty-one on districts; four on stations; rested one; temperance lecturer one; and Professor of Biblical Literature in Trinity College three. The

*Rev. William Closs, D. D.

good that he accomplished in those fifty-one years is fully known only to the Great Judge. Saint Paul, in defending his claim to the apostleship before the church at Corinth, said: "The seals of mine apostleship are ye in the Lord." If one church which he had planted in only one place was sufficient to establish his divine right to the ministry, surely the thousands of seals that Dr. Doub has both in heaven and upon earth will put his character as a true minister of the New Testament beyond a question. "By their fruits ye shall know them." The mention of the name of Peter Doub to-day thrills ten thousand hearts all through the large sections of North Carolina where he has preached the gospel of Christ. Numberless pleasant and sacred memories linger around that name wherever known. It is without a shadow upon it, and it has never been overshadowed by any other.

It may be profitable to inquire what were the elements of his success in winning souls to Christ. "He that winneth souls is wise," and such wisdom is always worthy the most candid consideration.

1. The first element we shall notice was his fidelity. His life was spotlessly pure, free from guile, without ostentation. He was true in every relation in life—a devoted husband, an affectionate and provident father, a faithful friend and a devout christian. He exercised himself "to have always a conscience void of offence towards God and towards men." Especially did he "study to show" himself "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." When he appeared in the pulpit it was

not in the fear of human criticism, but in the name of Jehovah, remembering that God was his Judge, that it was God's truth he was to proclaim, and that it was for immortal souls he was to plead. He preached to please God, not men. He preached to save men, not to win their admiration.

2. His deep sympathy was another element of his success. He grew up in the country with the yeomanry of the land, and fully understood their feelings, their difficulties, their wants. The people always *felt* that he was one of them. They loved him and he loved them. He knew how to reach their hearts, and they always "heard him gladly" and with great profit.

3. Another element of his success was the subject-matter of his preaching. His great themes were the great doctrines of the Bible—human depravity; the Atonement, its extent and efficiency; Repentance; Justification by faith; Regeneration; Sanctification; Witness of the Spirit; and practical Godliness. All these were urged with holy zeal and heart-felt earnestness. In his preaching he always aimed at a sound, clear exposition of scriptural truth. His object was to make plain and forcible whatever subject he attempted to discuss. Hence he was always interesting and instructive. His longest sermons never tired his audiences. Boys would listen to him with perfect attention for two hours and a half, and then regret that his sermon was so short.

4. His strong faith in God and His word was another element of his success. He believed God.

He did not preach for popular effect, but he did preach for results because God had promised them. His faith took hold of the promises of God—of the gospel of Christ. “It pleased God by the foolishness of preaching to save them that believe,” and Dr. Doub fully expected God to save men by his preaching. He preached because he was called of God, and preached not himself, but “Christ Jesus the Lord—preached Christ crucified, “the power of God and the wisdom of God.” His confidence was that God would bless the instrumentality which He had ordained to save sinners, and God honored that confidence.

5. The chief element of his success has been already anticipated. He was “endued with power from on high.” He learned in the very beginning of his ministry that of himself he could do nothing. That lesson was never forgotten. He tells us himself that it “saved him many a time afterwards from pride and *presumption*.” He trusted God for help. Ever feeling his own weakness, he was humble, and went “boldly to a throne of grace” and found “grace to help in time of need. God made him an able minister of the New Testament, “not of the letter, but of the spirit.”

How could such a life of consecration, of labor, of prayer, of faith, of heavenly anointing, fail? How could it be otherwise than glorious. It is full of instruction and encouragement.

Dr. Doub was not a leader, but a wise counsellor. His mind was profound, with all its faculties evenly and well developed. It was not of the order of

mind of Moses, George Washington and John Wesley, nor of Saint Paul, Napoleon Bonaparte and Henry B. Bascomb; but of Elijah, John the Baptist, and John Fletcher. He always acted under a stern sense of duty—was ever ready to toil and endure when duty called.

He was seven times elected a delegate to the General Conference, and^a “was always regarded as a valuable member.”* He rarely ever made speeches on the Conference floor, either General or Annual. He served on a number of important committees in those bodies. In the memorable General Conference of 1844 he was placed on the committees on Slavery and Itinerancy. Says one who served with him on several of those committees, “He always evinced great modesty, thoughtfulness, and manly firmness; ever seemed to entertain proper views of all difficult subjects, and was considered a wise and safe counsellor.”

He was also in the Louisville Convention of 1845, which organized the Methodist Episcopal Church, South; and was placed on the committee on Organization. In that committee he proposed the name which the church now bears. He had first proposed that name in a committee of the North Carolina Annual Conference.

Dr. Doub used his pen a great deal, but rarely ever, if ever, wrote his sermons before preaching them. He has left a number of sermons in manuscript on various subjects; and a large number of

*Dr. J. B. McFerrin.

sketches and skeletons. Judging from a few specimens those sketches are very comprehensive and exhaustive. He has also left several works in manuscript, which were not published for the want of means. Besides, he has left a large number of other manuscripts on a variety of subjects; an autobiography, which was of no little advantage in preparing this eulogy; and a two years course of Lectures on Divinity, which he delivered at Trinity College. "His mind was richly stored with scriptural knowledge; his perceptions were clear; and his memory remarkable. He thought profoundly, and spoke and wrote clearly and strongly."*

But the greatest work which he has left the church is his luminous life. It is not claimed that he was faultless, for he was human. But his faults, like the spots on the sun, are insignificant when compared with his many and excellent virtues, and are only seen by the resplendent light of those virtues. He would not knowingly do wrong; nor be guilty of the least impropriety. Whatever may have been his infirmity, he always did his duty. He "served his own generation by the will of God." His eye was single. His heart was pure. He was "holy in all manner of conversation," genial and edifying. He was prudent in word and in deed. Whoever heard him speak ill of any one? Whoever knew him to judge censoriously? His great purpose in life was to keep the faith and finish his course with joy. He was "an example of believers, in word, in conversa-

*Bishop Paine.

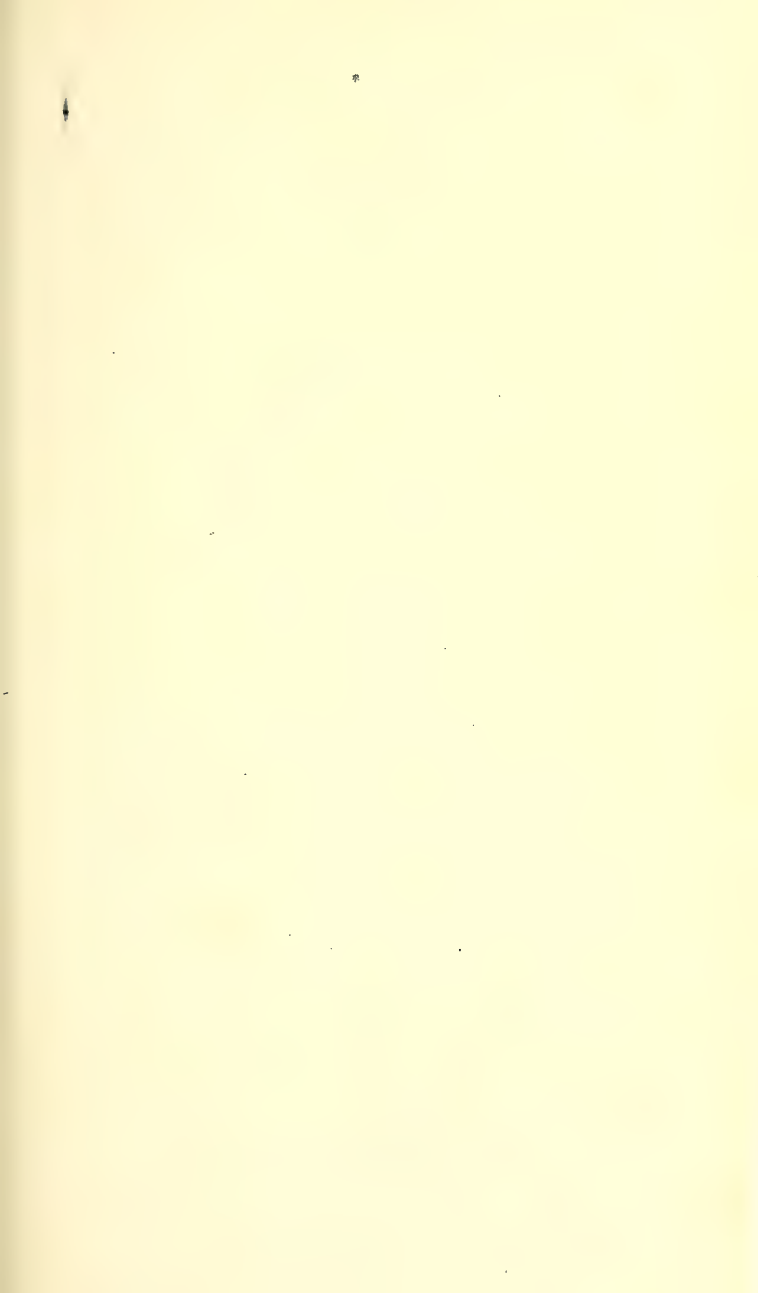
tion, in charity, in spirit, in faith, in purity." O let his memory long live in our hearts to encourage us to greater diligence and usefulness—to a stronger confidence in the gospel of the Son of God

When the final conflict came he was ready. As the time of his departure drew near, his visions of the more excellent glory grew brighter. Even while in health his soul was all a glow with the joys of the upper world. The gospel of Christ, which he so long and so faithfully preached to others, was the power of God unto his own salvation. While lingering on the confines of glory he remembered his companions in the gospel. His dying message to them was, "Tell the brethren at Conference, if I am dead I am living; if I am alive I am working my way to the skies." "Precious in the sight of the Lord is the death of his saints." Our venerable father in Christ is gone. "He is not dead but sleepeth."

"Behold the western evening light,
It melts in deepening gloom:
So calmly christians sink away,
Descending to the tomb.

"How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind
When loved ones breathe their last.

"And now, above the clouds of night,
The yellow star appears:
So faith springs in the hearts of those
Whose eyes are bathed in tears.





E. M. Mason

“But soon the morning’s happier light
Its glory shall restore:
And eye-lids that are sealed in death
Shall wake to close no more.”

The choir sung. Rev. M. L. Wood, A. M., pronounced the benediction.

EVENING SESSION.

MARCH 24, 1876.

Metropolitan Hall, 7½ o’clock P. M., Bishop H. N. McTyeire, D. D., in the chair.

Religious services conducted by the Bishop, assisted by Rev. Daniel Culbreth.

A collection was taken by Dr. Burkhead to pay for use of Hall.

The rain pours down; but the Hall is *packed*, until there is no longer standing room. Bishop Marvin is to speak. He is a great favorite with the people of Raleigh. They have heard him often before; and hence they press through rain and mud to hear him again.

The chairman introduces Bishop E. M. Marvin, D. D., of Saint Louis, Missouri, and announces his subject:

“METHODISM—ITS REVIVAL HISTORY.”

Bishop MARVIN said:

Mr. President, Ladies and Gentlemen:

Revivals are no mere incident of Methodism. It is itself a revival. The entire significance of it is

given in that word. It originated in no dissatisfaction with any form of church government. It did not undertake to form a new church. That it ultimated in distinct church organizations was due to no design of those who were its first and principal instruments, but to the fact that its innate force was too great to stop short of that result. It was too vital to find expression in existing organizations. It had, of necessity, to create its own organs of expression and action. If it had found an adequate organization it would have been only too glad to use it. The originators of it were not aware that the methods and agencies they were setting on foot would, by a vital law which was in them, develop into a most imposing church organization—an organization having greater reproductive efficiency than any other in christendom. Mr. Wesley saw it and accepted it before he died. But that occurred at a very late period of his life, and it seems unaccountable to us now that a man of his wonderful acumen should have been so slow to make the discovery.

If it did not originate from any revolutionary dissatisfaction with church government, neither did it spring from any new opinions as to dogma. The time-honored symbols of the Church of England were cordially accepted. The Methodists sought to establish no new Article of Faith. It is true that it gave birth to certain phases of dogmatic belief, though it created no new article. But as its church organization was the unpremeditated crystallization of its revival methods and agencies, so

were its doctrinal phases the inevitable expression of its revival spirit.

Methodism was not a revolution against existing ecclesiastical authority nor against established doctrines, but a *revival of religion*. It was just that—nothing less—nothing more.

The church was effete. The spirit of religion was at low water mark. Many of the clergy of the establishment were godless men. Even among the Dissenters there was a deplorable decay of piety. Here and there were a few faithful souls, as there always are in times of the deepest religious declension. But for the most part there was a deathly stupor upon the churches. Skepticism was wonderfully fashionable, and the grosser forms of infidelity abounded. When the forms of religion were attended to they were vapid—without power either over the heart or conscience. It almost seemed as if religion were ready to perish out of the land. But in the dread extremity God revived His work and raised up the “people called Methodists.”

All revivals are the work of the Holy Spirit. They are never manipulated into existence. *When religion is revived God does it*. Nothing can substitute the divine presence and power. The “times of refreshing” are “from the presence of the Lord.” “The power that worketh in us” is the same that “raised up Jesus again from the dead.” It is “the Holy Ghost sent down from heaven.” It is the Comforter sent by Jesus when He “ascended on high to receive gifts for man, yea for the rebellious also, that God might dwell among them.”

But God always works among men through human media, so that while "the power is of God," "it worketh mightly in" His people. It makes them its organs, and becomes operative and diffusive through them.

These manifestations of God's presence and work in the church are not always present in the same degree of fulness and vigor. Throughout the history of the church there have been times of declension and "times of refreshing."

Perhaps there was never a revival from the time of the Apostles to this time, of so remarkable a character as that one which we have under consideration to-day—that of which John Wesley was the chief instrument, and which has taken its place in history under the name of **METHODISM**.

I shall speak of this revival under the following analysis of the subject: 1. ITS ORIGIN; 2. ITS METHODS; 3. ITS EFFECTS.

I. I have already said that all revivals come from God. They are His work. Too great emphasis cannot be given to this fact. It must not, in any case, be lost sight of. The power is of God. If, then, the Wesleyan movement was a genuine revival, it was the work of God. To believe that it was so in fact is not mere credulity. Observation of the facts demonstrates it to be so. I speak this with great confidence. If this be so, its origin was just the origin of all revivals. It was a special outpouring of the Holy Ghost. The genesis of all vital movements tending to holiness is in God.

Yet the Methodist revival as a distinct movement

has a well defined identity, not in time only, but also in character, from the first. In its essential nature it is one with all revivals, as it is God-given, as it is a great awakening of conscience, and as it achieves the work of individual salvation. Its differentia must be sought in the measure and intensity of the divine working, in the external conditions in which it arose, and in the personal traits of the men who were its first instruments.

The measure and intensity of the divine working apparent in the outset of Methodism has scarcely been equaled since apostolic times. If its measure is to be determined by its rapid spread, and the numbers affected by it, its volume can scarcely be overestimated; and if its intensity is to be ascertained in the acuteness of its effect in the individual conscience, its clear discovery of sin, and its well defined experience of grace in the witness of the Spirit and conscious power over temptation, it must be taken as the most remarkable that has been wrought through the agency of uninspired men. There have not been wanting instances of revival power equal, in a given area and a limited time, to the grandest displays of the divine presence in the ministry of Mr. Wesley and his coadjutors. But they were of short duration and confined to limited areas. They did not remain as a persistent force in christendom. They exhausted themselves in a few years and left the churches visited by them in their former condition of stupor and inefficiency. But Methodism is a permanent revival force. No doubt many local societies lose their vitality, as

well as multitudes of individual members. There are, also, periods of comparative deadness. But to this day the revival spirit is the normal condition of the Methodist churches. The New England revivals under the ministry of Edwards and others were as remarkable in their time and locality, but they soon exhausted themselves, while this one goes on renewing itself perpetually.

The external conditions under which Methodism originated must be considered as determining, in no inconsiderable degree, its special characteristics. The conditions were essentially different from those which surrounded any one of the former great historic movements of christianity, and they indicate the precise character of the work to be done ; for God's work in religion is the expression of Himself upon human society.

The conditions in which this work arose were the resultant of all that had gone before in the vital history of the church. The church, like individual life, "continueth not in one stay," but all that is in its history goes to modify successive phases of its progress, and the particular state of things existing at any one time must determine the character of any new movement arising at the time. The immediate object is always the salvation of men, and as an incident of that, the renovation of society. But the means by which this is to be effected will be modified, in some measure, by prevalent thought and prevalent customs, as they may be related to spiritual life.

At the outset of christianity everything had to be done. Religious thought had to be renovated, and the customs of society, to a great extent, revolutionized. Christian doctrine was new, and as strange as it was new. It had to make its place in literature, and to become naturalized in the world of thought. The prevalent thinking of mankind was such as to make the entrance of christian ideas difficult. The early ages of the church, then, would inevitably be marked by this conflict of ideas. Even among the Jews there was inappetency of thought. The reception of christian doctrine was difficult. Though the imperfect statement of the same truth had been among them for ages, yet the doctrine of Christ found them unprepared for its deepest import. Much more was this so with the Gentiles. Religious thought among them was, for the most part, utterly and grossly false. They had been in the dark too long to be able to receive the light, bursting at once in its full splendor upon them. The eye must become gradually adjusted to the blaze.

In this conflict of ideas St. Paul bore a conspicuous and, indeed, the principal part. With wonderful force and accuracy he stated and defined the doctrine. The energy with which his epistles wrought upon mind and forced themselves into the field of thought is inconceivable.

Thus in the earliest ages men had not only to be brought to reverence the Word and receive Christ, as now, but the traditional beliefs of ages had to be combatted and overcome. Long after the time

of the Apostles this conflict constituted, in great part, the work of the christian propagandist, and, of course, to this day it characterizes the ministry of the missionary among heathen people, with this difference, that the missionary has the conscious support of the predominant civilization of his time, and the resources of an inexhaustible dogmatic literature.

The result of this conflict you know. The faith of Christ conquered. But the conquest was far from being complete. The *faith* of the leading nations of the world was gained. Christ was accepted as the Son of God and the Lord of Heaven. But the renovation of religious thought was incomplete. In the conflict of thought, while Jupiter went down before Christ, heathen ideas lodged themselves largely in the body of christian doctrine. For ages this continued. Mary and the saints were very much among the unenlightened christian peoples of Europe what the gods and goddesses had been among the ignorant heathen. The great Pauline doctrine of justification was obscured, and in fact displaced, and auricular confession, penances and priestly absolution prevailed. Much fundamental truth there was, indeed, in the thought of christendom—sufficient for leven—but there was this prevalent heathen taint corrupting and blighting all. Upon the true doctrine the remaining heathenism rested like an incubus and operated an actual paralysis of its vital functions.

This continued until the dawn of the sixteenth century. It was not absolutely universal, but it

was altogether prevalent. Individuals and, indeed, some considerable sects, had gone the whole length of christian truth, but the church at large was half heathen.

The Reformation was in an important sense a revival, but it was a revival the great features of which were dogmatic. Its first achievement was in the field of doctrine. It combatted directly, not *sin* so much as *error*. It was the conflict of the divine truth with the heathenism that was still rooted in the church. It was not a direct combat of heathenism, but of heathenism remaining in christian thought.

The Reformers had these two great advantages over the Apostles: First, thought had now been modified for ages by the presence of vital truth, and though the truth had not rooted out the error, it was yet present with it and was more or less vital as a factor determining the results of thought. Thought was thus prepared for the ultimate statement of christian doctrine, which was the chief work of the Reformation, while the Apostles had the total depravity of heathen thought to contend with. Secondly, the Reformers had acknowledged standards of doctrine to appeal to. They had, in fact, all the preceding conquests of christian thought as a base of operations. As in the earliest ages christian thought strove with the idolatry and superstition of heathenism in their unmitigated forms, so now, becoming conscious of the imperfection of former achievements, it made its final assault upon the modified heathenism of the church. A chief

feature of the early centuries was the convocation of councils to define doctrines. So the first two hundred years of the Reformation were crowded with synods and assemblies, whose chief employment was to define doctrine. What fecundity of thought there was! What a multitude of "Confessions of Faith." Not that the Reformation was wholly dogmatic. It extended to the domain of morals and of experience. It was a *revival*, but active mainly on the dogmatic side.

In the beginning of the eighteenth century the evangelical doctrine was well established and defined in Protestant christendom. But the church had been too exclusively occupied with dogma, and vital godliness was sadly wanting. Not that doctrine is unimportant—it is vital. It is the basis of everything in religion. The church can never be indifferent to it without becoming corrupt. But it is possible for the church to be so occupied with mere controversy as to be diverted from the great work of saving souls. The results of controversy, nevertheless, are often most important. Accuracy of definition and precision of thought come of it, and truth is made to rest on a solid foundation of intelligent conviction. This result had been reached when Mr. Wesley appeared, so that whatever of doctrinal controversy arose in connection with his work it was incidental, and never became to be so absorbing as to divert attention from the immediate object of saving souls. It was, moreover, mainly of a metaphysical character, involving points of difference not fundamental in christian belief.

But religion, experimental and practical, was at a low ebb. As a result of this, infidelity abounded. There was crying need of a *revival*. The foundation of doctrine was deeply laid, and the time had come for a new advance. The doctrine must be vitalized. The baptism must come upon the teaching. The Holy Ghost must be given with the Word.

Thus the external conditions indicate the character of this movement. In the domain of dogma the battle has been fought. Every intensive foreign element of thought has been eliminated. The pure truth has been reached in the creed.

But spiritual death is everywhere. The church is stagnant. Formalism and wickedness abound together in the church. It is time for God to work. He is preparing a chosen instrument. Wesley appears. He has one work to do—only one. By him God will raise up a people to “spread scripture holiness over the land.” On this one point he concentrates all the marvellous energies of his life. He deals with men’s consciences *solely*. He does not ignore doctrine at all. His ministry is full of it. It is the groundwork of all he does. But in a general way the knowledge of the truth is so widespread that he has little occasion for polemics. He would be the last man in the world to compromise vital truth by a time-serving policy. He, above all men of his time, knows that godliness is grounded in truth. His preaching is full of doctrine, delivered with statement so clear-cut as to leave no room for doubt as to his meaning, and carried home

with argument so clear and skillful and with scripture proof so full as to carry everything before it. But all was so handled as to bear directly upon his one object, that is to show men the sinfulness of sin, the inexcusable guilt of it, and the fulness and freeness of salvation in Jesus Christ. He makes every ray of doctrinal light converge to a focus on the great matters involved in our personal relation to God. He put the doctrines of the Cross in a new and stronger light, in which sin is seen to be "exceeding sinful," and the wrath of God to be immediately suspended over men's heads; while yet He that is "mighty to save" is discovered near at hand, the urgency of whose love at once offers a sure refuge to all who repent and augments the guilt of the hardened wicked who despise it.

This is *purely* a revival of religion. There is no waste of energy on incidental objects. It all goes to the one end. The external conditions are so far favorable as that they require no attention to side issues. Sin and its remedy engross attention. Mr. Wesley enters into the heritage of the christian ages in finding popular thought prepared for the truth. He has to do only with the question of personal salvation. He calls men to repentance and to Christ.

The personal traits of its principal instruments, I have said, are to be considered in determining what is peculiar and characteristic in Methodism. For while every revival is from God, as the product of His presence and mighty working, yet He always operates through agencies. This is no less true in

the spiritual kingdom than it is in nature. His grace flows out through human channels, and the expression of it is modified by the media through which it acts.

Mr. Wesley was not only the principal instrument of this work, but may be said to be the *sole* agent of it as to its origin. As it is distinct from all other movements, *he* originated it under God. I need not pause to vindicate this statement by proof. Every intelligent reader of Methodist history knows the truth of it. Other men appear in it only in their relation to him. He is the master-spirit from first to last—so entirely so that without him others would have accomplished little or nothing. Indeed, none who separated themselves from him accomplished any large or permanent result. The men who co-operated with him were like-minded with himself, partaking largely of his spirit. He gave tone and character to all the activities that went to the great result. The man who analyzes John Wesley has a compendious statement of the differentia of Methodism. So far as the work takes its character from its instruments, it is seen in him.

Let us, then, attempt an analysis of Mr. Wesley's character and see what light we may get from it.

There is always adaptation in God's instruments. He does not select feeble men to do a great work. Though the twelve Apostles were unlettered men, they were, so far as we can judge, men of good natural ability, and the Lord Himself had them under training for their work for more than three

years. They had an advantage in this that few have ever had. Under His immediate tuition they must have acquired a signal command of divine truth. Besides that, they had the gift of tongues and an immediate inspiration which brought all the words of Jesus to their remembrance. How richly they were endowed for their work !

But the introduction of christianity among the Gentiles was entrusted to a man whose natural endowments were of the highest order and whose cultivation was unsurpassed. Saul of Tarsus would have been one of the world's great men in any line of achievement upon which he might have adventured. He was one of the class of men who appear but once in several centuries. He is great among the greatest. His massive personality moves forward in its orbit with a force that is irresistible. The power that is in him is tremendous. God made him for the work He had for him to do—that is to turn the world upside down.

So was Mr. Wesley, also, one of those instruments which God always takes care to have ready when the need is greatest. He endows them not only with grace, but also with natural powers which fit them for their task. Wesley was no commonplace man. He was no second or third rate great man. His place is in the first rank of men who have delivered themselves upon the course of events.

In intellectual endowments he was not so remarkable for philosophical breadth as he was for penetrating insight and logical directness, and these were precisely the qualities which gave him adap-

tation for his work, which was not in the line of speculative thought. What was required was a re-statement with the utmost clearness and emphasis of the experimental and practical truths of religion. Philosophical analysis had already done its work on the creed. It remained only that the spirit and power of the doctrine should be brought out. This, too, had been done by the Puritans, but under such fatalistic conditions of thought that rendered religion ungenial and put it under a certain restraining limitation, and with an inevitable tendency to Antinomianism. Still later it had been done by the Moravians, but with an admixture of fanaticism, and in modes of operation and forms of utterance that gave it no adaptation for wide-spread popular effectiveness. All that is vital in christian truth required to be put into a statement that should be, on the one hand, full and unequivocal, and on the other, free from all fanatical and Antinomian tendency. Mr. Wesley's intellectual faculties seem to have been created for just that work. Incisive, discriminating, with quick perception of evil tendencies and robust good sense his mind was, by the ordination of God, to give that statement of christian truth which should guide the activities of a world-wide revival through all the perils of thought in coming ages, and secure it equally against Antinomianism, Pelagianism and fanatical degeneration. For well defined thought, distinctness of utterance, spiritual insight, depth of experience, simplicity and power of statement, his

sermons are without a parallel in the post-apostolic ages.

This peculiar type of mental superiority made him the great preacher. I believe the general voice has awarded the palm to Whitfield as a mere preacher. Time is correcting this impression. There was in him the vehemence and fire and electric explosiveness which make the first-class orator, with the spirituality which makes the preacher irresistible. But his sermons were largely sensational. In commanding the popular ear Mr. Wesley was scarcely less successful, while in the awakening of conscience and in permanent power and effect there was scarcely any comparison. That multitudes were truly awakened under Mr. Whitfield's sermons there can be no doubt, nor can there be any doubt that, to a large degree, the effect of his sermons was more that of passionate oratory, while that of Mr. Wesley's was as the wound from a direct thrust of the sword of the Spirit. Read Whitfield's sermons. They are greatly wanting in body, in originality, in power. They must have owed their effect almost wholly to the delivery—the magnetism of the man, the tone of his voice, the fire of his eye, the passion of his soul. On the contrary, Wesley's printed sermons are replete with truth in an original putting, and in the very reading the magisterial utterance awes you, the incisive statement lays bare to your own eye the inward corruption of your heart, and Jesus Christ appears "chiefest among ten thousand and altogether lovely." There was nothing adventitious in Mr. Wes-

ley's sermons nor in their delivery. Their effect was due only to the vital statement and enforcement of truth, and the deep, solemn sense of the truth that was in the man, with the Holy Ghost sent down from heaven. He never stormed and blustered in the pulpit. His manner was at the farthest possible removal from anything theatrical. There was no acting. There was no "dry thunder." But there was power! And the immediate effect was sometimes amazing. It is a mistake to suppose that the immediate awakenings under Mr. Whitfield's preaching were more remarkable than those under his. Sometimes men and women fell on all sides, and multitudes cried out in an agony which they could not control.

He was, indeed, the great preacher of modern times. More than that, he inaugurated a new era of power in the pulpit. To this day the spirit of his ministry is in the Methodist pulpit, and is likely to remain in it for ages to come. His conception of truth abides as a permanent revival force in the church. To this end God endowed him with such extraordinary perspicuity. The natural endowment qualified him to be the instrument of the divine work.

Further as to the natural gifts by which he was singularly qualified for his work. He was a born organizer. It was an instinct in him. He could not help it. He must organize. He did not set himself to create a great organization but did it unconsciously. It was not the ambition to be at the head of a vast body that actuated him, but simply

the disposition to work and to set others to work, with an instinctive perception of the best methods to be adopted with the materials at hand. He simply used the resources that were at hand from time to time, and as his methods created new resources the organization was extended to embrace them and utilize them, and so it grew. He perceived the agencies that were in reach and knew how to use them. That was all. And that was enough. All the great work that is done in the world is done with the utmost simplicity.

Another natural trait of this man was his constitutional activity. Activity was the law of his being. He could not be still. It was as necessary to him to be doing something as it was to breathe. The "godly club" and the regular visitation of prisoners and the poor at Oxford, while he was yet a student, attest this fact. The mission to America, with all its incidents, and the visit to Herrnhutt are equally in point. Idle he could not be. With no official duties he must yet be employed. An inward law impelled him. Brain and muscle were charged with work, and it *must* come out.

There is a quality in men that I know not how to describe but by the word force. They have the faculty of delivering themselves on men and events with greater or less effect. Some men are able to put forth all that is in them. Others again, in whom there seems, really, to be a good deal, are wanting in the ability to project themselves. Every community has its masterful men. Now and then one moves a whole county, or is even felt through-

out the commonwealth. Here and there one impresses himself on the statesmanship and diplomacy of a nation, like Bismarck, just by his own personal force. Great corporations have their ruling spirits, and we are beginning to hear of railroad kings. St. Paul was an illustrious instance of this quality. Scarcely less conspicuous was John Wesley. He went forth in all the weight of his own personality, and made his own thought and character a factor of the highest value in the controlling activities of his day. His energy expressed itself and is abroad in widening circles of efficient operation to this day.

He was an intense man. This would have been true of him if he had not been religious at all. What he undertook he concentrated himself upon. He did nothing by halves. He could not. All that was in him went to accomplish his purposes. He always had a purpose. His sleepless activities were not exhausted in aimless and scattered effort. He could not be an aimless man. He had convictions. He was a man of positive ideas. And all the resources of his nature were drawn upon to their fullest tension to accomplish his objects.

What a basis of natural adaptation for his work was in this wonderful man. There was intellectual power of the highest order and of the very style required. There was the disposition and faculty of the organizer. There was personal force sufficient to create and carry on an empire. There was the subjective necessity to be active, bringing the stupendous force that was in him ever into play. There was the intenseness that brought everything into

focal expression on the objective point, which it kept ever in view. Such a life was obliged to issue in great achievement. It could not appear on the face of society like a billow amid the waves, only to disappear again. It was such a life as God ever brings to the front at opportune moments, furnished for some work that must be done to save the world from wreck. It contained in itself the conditions of world—embracing achievement, that should color history to its final act.

Such was the basis of natural adaptation in the man. But the analysis of his character is not yet complete. There remain to be considered elements that, appearing in so puissant a nature, fully account for all that he accomplished in the revival of religion.

To say that Mr. Wesley was a religious man is to express the truth in a very feeble way. To say that he was passionately religious would not be true, for that would intimate a religion merely emotional, and vehement, whereas the religious life in him was eminently rational and continuous. Yet the religious consciousness in him was as strong and engrossing as if it had been a passion. Mind and heart were *steeped* in religion. He was "lost and swallowed up in God." God was everything to him. For him all things else took their value from their relation to God. In him faith was the cognition of the unseen things. He lived and moved in the midst of divine and eternal realities. His objects of pursuit were all in that sphere. His vision was too strong to be obscured by the veil of earthly

things. His plans were all projected upon the spiritual plane. How he should be housed or fed was matter of slight concern to him. Whether men should think or speak well or ill of him was a question of no moment. He had to do only with God and with the eternal danger of souls. Money he valued only as he might glorify God and do good to the souls of men with it. He was *in* the world but was not *of* it. He was a citizen of the kingdom of God, and all his ambitions and labors found scope and expression there.

Let us look at the facts somewhat in detail and see if they bear out these strong statements.

The religious life of Mr. Wesley dawns upon us at the University. There he associates a few young men of strong religious convictions with himself for prayer, for the habitual and critical study of the Greek Testament, and for visiting prisoners and the sick and poor and relieving their distresses, as well as to give spiritual counsel and to pray with them. He devoted himself *wholly* to mental and spiritual improvement and to doing good. This was a remarkable life for young students to lead. It attracted attention and provoked criticism. Wesley and his associates were called in derision "the godly club," and, also, with reference to their methodical arrangement of their studies and employments, "Methodists." This appellation he accepted and transmitted to his followers, who bear it without shame, yea, rather as a badge of honor.

Even at this early day Mr. Wesley had given up the world, not in a solemn, unrealized profession,

but consciously and, in fact, fully understanding himself.

Take the proof. He had a fellowship that yielded an annual income of one hundred and fifty dollars. This was all the living he had—and a scant living it was. But by the utmost severity of plainness he managed to live on one hundred and forty. The remaining ten went to the poor. When his fellowship afterwards yielded two hundred dollars, he still lived on one hundred and forty and gave sixty to the poor. Later his fellowship yielded three hundred dollars. Where is the man in America that would not have indulged himself a little? He would have been considered a wonder of self-denial even if his living had gone up to two hundred and fifty now, with fifty reserved for the poor. But no! He *could live* on the plainest fare and clothe himself for one hundred and forty dollars, *and he did it*. What a joy it gave him to have one hundred and sixty dollars for those whose children sometimes cried in vain for bread. The fellowship went up again to four hundred and fifty dollars a year. *He still lived on one hundred and forty* and the poor got three hundred and ten. Still later his fellowship amounted to six hundred dollars a year, but he allowed himself no more. God's poor got all the benefit of the advance. Four hundred and sixty dollars went to the alleviation of hunger and nakedness in Oxford. Nor was this the fanatical austerity of an enthusiastic young man. There never was a man more fully under the control of his rational powers. It was

the result of sober conviction and christian love. This most cool and deliberate man had taken citizenship in the Kingdom of God, and was not of the world. *For that reason* he was guided by a different principle from that of worldly men in the use of money. He devoted it to the ends which the Master enjoined. He spent nothing for personal luxury, nothing to gratify his own vanity—he hoarded nothing “for a rainy day”—he trusted God for to-morrow, and used all he had in hand at any time to relieve the want and sorrow that were around him.

He understood himself. No man ever did so more completely. He had a well considered rule with respect to money. “I make all I can, save all I can and give all I can, that is, all I have.” He resolved to have nothing of the world sticking to his hands when he should come to die. He washed them of it every day. At eighty years of age, after keeping an exact account of all receipts and expenses, he gave it up, being satisfied that he had kept his rule. This Oxford generosity, then, was not the ardent abandon of youthful and inconsiderate sentimentality. It was the deliberate and settled habit of a life luminous with faith and laying up treasure in heaven.

He was afterwards a publisher of books, by which means he made considerable money. But it all went. A young lady dying, bequeathed him five thousand dollars. One of his sisters, abandoned by a worthless husband and greatly put to it to feed her children, heard of it in a week or two,

and wrote to him for aid now that he was in funds. It was all gone but twenty-five dollars ! He gladly sent her that.

So unwordly, so wholly devoted to God, was this man. Never was a man more completely in God's hand to be used as He might will. No Prophet nor Apostle was a more facile instrument of the divine purpose. His will was solely to do God's will. He had no pride to gratify, no love of money, no desire for care or pleasure. He was ready to bury himself in the wilderness in America to convert the savage Indians, and actually sought to do so. He would have been content never to be heard of again amongst civilized men if he might have done the will of God among the Cherokees. But that work never opened to him. His way was completely closed in America even among the colonists. God turned him back to England.

Returning across the ocean a new light dawns upon him. He finds some simple hearted people on ship-board who are full of peace, while he is full of terrors in prospect of shipwreck. How is this ? He must learn their secret. The born gentleman, the accomplished alumnus of Christ Church, Oxford, with all the honors of the great University upon him, finds a knowledge among the ignorant Moravians that he himself has not, and becomes a docile pupil at their feet. Their knowledge is higher, better, nobler, diviner than all the Greek and mathematics and philosophy of Oxford together. *They have the evidence of their acceptance with God.* They know Christ and the power of

His resurrection. They have peace with God. They are delivered from the fear of death. Shipwreck has no terror for them.

Mr. Wesley, with all his learning, is as simple-hearted as a child. But yet he is also a sagacious man. He is open to knowledge from any source, but at the same time keen sighted to detect any shallow pretence. If this wonderful peace in the jaws of death is a divine reality he must know it. He approaches the Moravians, becomes intimate with them, studies the Bible with them, and hears their account of their experience. Up to this time faith with him, has been mere relief and religion mere duty. But with these people faith is the subsistence of things hoped for and religion an experience—a life—as well as a service. They *know God*. He does not. He knows much *about God*. All his cares and studies have been drawn that way. He knows the word in the letter of it better than they do. He knows *about God* more than they. But they *know God*, and how gladly would he give up all his knowledges for this knowledge. To be in conscious, personal intercourse with God, to know Him as a sin-pardoning God, to be prepared to die and to stand before the Holy One in the Judgment! Is this the privilege of a mortal? These godly men attest it as a fact of consciousness. Their holy lives give weight to their testimony. They are wonderfully candid, transparent men. They are without guile. Their dispositions are sweet and loving. They are ready to do a service—any service—for any one in the ship, and do it heartily and lovingly.

They have complete control of their passions and desires. Above all they are joyful in immediate expectation of sudden and dreadful death!

How cold and worthless in comparison of this seem all his constrained and painful duties to Mr. Wesley. A thousand scriptures that he had long known in the letter now open themselves to him and disclose the spirit. The book of God was a new revelation to him. It was *full* of the very things the simple-minded Moravians testified of. But alas! even now the divine light only dawned upon him. He did not yet know God. But he would *seek* Him, and such a seeker always finds.

He *must* have peace with God. He *must* have assurance. He must *know himself to be a child of God*. God *has* provided these things for them that love Him. He implores, he pleads, he agonizes; he cries out after the living God. His best deeds become odious to him. Nothing in him can stand the severity of God's judgment. But the righteousness of God is revealed in Christ. That divine righteousness! It is in the blood of Christ! It is attained by faith—not by the deeds of the law.

It is astonishing what a sense of sin this most exemplary man had. How careful he had been to do no wrong! He had not shunned obloquy. He would do evil at no man's bidding, nor in any slightest particular. He had been tested. How earnest he had been to do every duty—to please God in every particular. But the inward corruption remained. The motions of sin were in the members. What depth, what pathos was in his self-accusation:

“I the chief of sinners am.”

After all his self-denials and fastings and prayers and alms and labors he was full of inward sin. The wrath of God was suspended over his head. Surely—so he felt—his heart was the vilest of all hearts. Only the blood of Christ could cleanse him and raise him to the righteousness of God. Peter Bohler and his companions realized it, why could not he? He would seek it. He would give himself up to this one thing. Day and night he would cry to God. This silence of God toward him he could not bear. In the solitude of the closet and in the assembly of the saints he would seek God.

There was a religious society holding stated meetings at a certain house in Aldersgate street. Mr. Wesley was there at an evening meeting. One was reading Luther's preface to the epistle to the Galatians—that wonderful treatise on the doctrine of justification by faith. The words seem almost inspired. Wesley listens. He sees God in Christ reconciling the world unto himself. Christ saves him—even him. He sees it. He feels it. *He knows it.*

“I felt my heart strangely warmed.”

Such is his own quiet, modest account of it. Henceforth he is a new man. Doubt is gone. Gloom is gone. *The fear of death is gone.* Hitherto he has been a *servant* of God, now he is a *son*. He has the spirit of adoption. He still sees himself a sinner, but a saved sinner. He exclaims again :

“I the chief of sinners am,”

and adds,

“*But Jesus died for me.*”

“The Spirit itself beareth witness with our spirit that we are children of God.” Henceforth this declaration was a realized fact of his life. He was a child of God and the Holy Spirit was the indubitable witness. He was saved by the righteousness of Christ.

But it was an *actual* salvation—not a salvation that left the man as he was—only imputing righteousness to him. Mr. Wesley did not object to the phrase, “imputed righteousness,” for he felt that his righteousness was all in Christ and of Christ. But he repudiated all Antinomian interpretations of the phrase. Righteousness was not only *imputed* but also *imparted*. The soul is actually *cleansed*. Each child of God is not only *considered holy* but *made holy* in Christ. “If any man be in Christ Jesus he is a new creature; old things are passed away and all things are become new.” There is not only pardon of sin witnessed by the Spirit, with the adoption of sons, but there is also the New Birth. There must be inward holiness. There must be actual power over temptation. The outward life, also, must correspond with the inward grace. Religion is not found in mere dreams and sentimentalities and ecstasies. It is a moral renovation. It is an inward regeneration and an actual righteousness.

Inward and outward holiness with the witness of adoption by the Spirit—this was Mr. Wesley’s experience, and this was the germ of the great revival. Not that this matter was now first discovered. It was the religion of the apostolic times

and had been held by persecuted sects through all the ages of gloom that clouded the light of the half paganized church. The Reformation had restored the truth and put it into a statement more or less distinct. The Puritans had it. But it had now become subjective in the consciousness of a man who would give it such voice as it had never had before since the Apostles died. He would remove all the glosses and false interpretations on this point from the sacred text, and renew the testimony of the Apostles in a statement that could never be made dubious. The New Birth is not a dream nor a sentiment, but a life communicated by the Holy Ghost. "We are made partakers of the divine nature, having escaped the corruption that is in the world through lust." This is the life of holiness."

Mr. Wesley saw that there might be, and was often, a genuine religious experience that was very imperfect; that in the case of many sin was only subdued, and, indeed, but partially subdued—not cast out, not destroyed. Many were resting in a partial experience and an imperfect faith. They had no conception of the high "Privilege of Believers." In such, practical godliness was sadly deficient. The enemy was still intrenched in the members. Their condition was dangerous in the extreme. Their low faith and half godly life was dishonoring to Christ. The gospel provision was full. Christ was "mighty to save"—"able to save them *to the uttermost* that come unto God by Him." "The blood of Jesus Christ His Son cleanseth us

from *all sin*," if only "we walk in the light as He is in the light." It seems that Mr. Wesley never did in any formal way profess himself to be a sanctified man. If he made such profession at all it was in the most modest way and by mere implication. But he did encourage his people to seek for perfect holiness, and upon any distinct experience to profess it. Occasionally they gave him great trouble by premature and evidently fanatical demonstrations on this point. These he earnestly strove to correct. For himself he rejoiced in Christ, kept his body under, triumphed over sin and gave the most remarkable example of an unspotted life without ever venturing to say "I am sanctified." But all the weight both of his life and teaching went to establish the highest standard of experimental and practical godliness. He felt that indeed the blood of Jesus Christ *does* cleanse from all sin, but yet there was a touch of the deepest humility to the very last.

"Every moment, Lord, I need,
The merit of Thy death."

This consciousness was in him to the close of his life. Yet in victorious faith he added,

"Every moment, Lord, I *have*,
The merit of Thy death."

So he walked with God. What I said of him while he was at the University was more deeply true of him now—he was *in* the world but not *of* it. He lived, yet not he but Christ lived in him. The

life that he lived amongst men was the Christ-life. He had found the Lord. He was saved. His treasure was in heaven. His heart was there. He had nothing in common with the mere man of the world. The common run of men did not understand him. He walked in a light they had not eyes to see. Christ was not known, and He four-told that neither should His people be known. They cannot be known by men who have no vision of unseen things. Moses abandoning the palace and going into the wilderness, must have seemed an arrant fool to the Egyptian courtiers. Festu-thought Paul a madman. And men of the world, in the church and out of it, held John Wesley in the same light.

But the very fact which made him a madman to the men of his day was the power that, working in him mightly, has spread a renovating energy over Great Britain, North America, Australia and the South Sea Islands; has penetrated France and Germany and Italy like a shaft of light, and is gathering the first fruits of a glorious harvest in India, China and Japan.

Mr. Wesley was the first convert of his own revival, and his experience colors the whole movement. It was the type of the work. He delivered the truth as he had both learned it out of the scriptures and realized it in his own life. He was a witness. His ministry was an overwhelming expression of the sinfulness of sin and of the fulness of salvation in Christ. He had found the Lord. He was saved from the wrath to come. He felt it and

knew it. He proclaimed it to others. Thousands who heard him were groaning under the fear of death. Under his word sin became more intolerable. They were in guilty torments. They were lost. But he proclaimed deliverance to the captive. He knew what he affirmed. There was salvation in Christ. He knew it for he had found it. It was no mere theory which he taught. Salvation was a fact of consciousness. He knew the fact for he had felt the saving power. He, too, had been lost but was found. He, too, had been dead but was alive in Christ. He, too, had been in darkness but was now in the light. He brought good tidings of great joy. The hand that had rescued *him* was extended to all. *They* might be saved and know themselves to be saved. The spirit which had witnessed the great fact to him was equally gracious to all. God was no respecter of persons. Christ had suffered alike for all. He was the Saviour of all. But He commanded all men everywhere to repent. "Except ye repent ye shall all likewise perish." "The wages of sin is death." Only abandon your sins and trust in the divine Redeemer. But the condition is inexorable. *Sin must be abandoned*. There is no other way to Christ. He is ready to save, waiting to save, mighty to save, able to save to the uttermost and to save *now*. He is waiting *now*—ready *now*—and the Spirit will bear witness to all even as to me.

All this truth was subjective in Mr. Wesley. It was wrought by the Holy Ghost into his soul. It

was in every fiber of his inner being. And it was in him, not for himself alone, but for the world.

For as we have seen, he had exactly those natural endowments through which the grace of God that was in him must become reproductive.

He had the power of clear and vigorous statement beyond all men of recent times, so that he gave voice to the word that had become vital in him with such vividness and energy as made it irresistible. That wonderful personal force of which I have spoken went into the statement and gave it momentum, and the irrepressible activity of the man, with his natural enthusiasm and intenseness kept him in incessant labors to propagate the truth which he felt to be as important as eternity could make it. The depth of sympathy that was so conspicuous a trait of his character gave him extraordinary power with men. All this power to project himself upon society, made him the great revivalist, and so it turned out that his own experience of the saving grace of God was reproduced on a grand scale: and this reproduction of his experience was the great revival—this was Methodism. The special outpouring of the Holy Ghost fell on him, and through his word, also, on multitudes beside, and that wonderful wealth of spiritual activities and endowments which we inherit is the result. Through prayer and faith and preaching Wesley's experience is reproduced to this day, and we are his sons in the gospel. The grace of God that was in him was not in vain, but he labored more abundantly and with more abundant power than all the men of his time,

and became the instrument of a revival that has gone on through nearly a century and a half of time, and is felt in every quarter of the globe.

Its most striking characteristics appear to me to be the following :

1. A deep conviction of sin. This is found first, in a clear view of the enormity of sin and of the wrath of God resting upon the soul of the sinner, and secondly, in a profound sense of guilt and desert of punishment on account of sin.

2. Earnest seeking of God in repentance, renunciation of sin, prayer and looking to Christ—seeking that will not rest until the soul finds peace with God.

3. Looking, on the instant, for the answer of prayer. “Now is the accepted time.”

4. An inward assurance of pardon—the witness of the Spirit.

5. A distinct, unequivocal recognition and experience of the fact of the new birth—a conscious change of heart.

6. A perception of the necessity of actual deliverance from sin, and of inward and outward holiness.

7. A deep sense of entire dependence on the merits of Christ, and of the fact that holiness is attained only through the operation of the Holy Ghost.

8. A joyful faith in the efficacy of the blood of Christ to cleanse from all sin.

9. Earnest striving after the highest states of experience.

10. Emotional manifestations, and conversions clearly marked as to time and place. This is not

the uniform character of the work in the Wesleyan revival, but very general.

11. Aggressive activity of the converts, involving the public confession of Christ, the earnest and constant use of the means of grace, and effort for the salvation of others.

Such was Methodism as it took its type from its great founder.

II. Let us now inquire into the methods by which this revival has been carried on.

I have already spoken of Mr. Wesley as a preacher. Preaching is God's own chosen means of propagating the gospel. The Reformation restored the pulpit in great measure to its proper functions, which had been, to a great degree, lost. But Mr. Wesley introduced a new era of preaching even in Protestantism. The ministry of the word had become to a great degree formal and inefficient. Dry, didactic discourses were the rule. The Wesleyan preaching, so vital, so full of power, became a new force in the church. Not only Mr. Wesley, but his co-laborers and their successors, had a new baptism for this work. Their preaching was marked by several particulars :

1. It dealt mainly with the most vital doctrines of the gospel—sin, the wrath of God, repentance, atonement, pardon, regeneration, eternal death, eternal life.

2. The preacher was a man who had felt himself ready to fall into hell, but had cried to God, and through the amazing mercy of the Cross had found deliverance and peace. Hell and heaven, sin and

holiness, guilt and salvation, God and judgment were realities to him. He felt the powers of the world to come. He saw his fellow-men ready to drop into the bottomless pit and was in an agony of fear on their account. Head and eye and voice and gesture were vital with the message.

3 These men were in communion with God. From a holy agony of wrestling in the closet they went to their congregations. They had power with God, and that was the secret of their power with men.

4. They were untrammelled by conventionalities. Thought did not exhaust itself in the mechanical structure and literary finish of their sermons. They were charged with the word of God and must deliver it. They used the language of the common people, and eschewing a phraseology that was stale and stereotyped, their message sounded fresh and came in spontaneous expression from the heart.

5. The preachers were men of the people, in full sympathy with them, and their ministry was at the farthest possible remove from a formal, professional, perfunctory tone.

6. They had a vocation from God, and His word was like a fire in their bones. They *must* deliver it. They cried, "wo is me if I preach not the gospel." They could not wait for a call, a salary and a pulpit. On the street, in the barn, under the shade of a tree, wherever they could bring men together they were ready to declare the unsearchable riches of Christ.

7. They preached a present salvation. The most ungodly need not delay. The gospel provision was full and free. God was *waiting* to be gracious. They might find Him now. Only wicked obduracy and unbelief could defer the moment of salvation. Sins of the blackest hue might be cleansed away in the present moment. God is not at fault. All was done on His part. The atonement was full, and the Holy Spirit at the moment striving with the sinner. "Now," such was the fervid exhortation, "now accept God's offer. Why delay? Why live another hour in the awful danger of eternal wo?"

8. They preached a free salvation. Christ died for all. No dread decree had foredoomed a single soul to torment. All, all were invited. God is no respecter of persons. On the man that is lost is the sole responsibility of his own doom.

9. They preached a full salvation—salvation from all sin.

10. They preached a conscious salvation. Every man may know his sins forgiven.

After Mr. Wesley's conversion there were only a very few ordained ministers like-minded with himself who would co-operate with him in the work of saving souls. But the work grew and the fields on all sides were white to the harvest. The demand for laborers was urgent, but it could not be supplied by regular clergymen. What was to be done? A young man, converted under his ministry, moved by the Holy Ghost, began to preach. His first impulse was to put a stop to so shocking an irregu-

larity. But God ordered otherwise. After painful dubitation he was convinced that the hand of God was in it. Thenceforward he employed lay preachers to be his helpers in the gospel, and the great body of the early Methodist preachers were laymen. That is, they were not licensed nor ordained in any church, but only employed by Mr. Wesley. But they felt themselves moved by the Holy Ghost to preach the gospel, and the result vindicated their conviction.

These men regarded Wesley as their father in God, and put themselves entirely at his disposal to labor where and as he directed. He soon found that it was expedient to remove them from one field to another frequently, and thus originated the itinerant system. This system became so well established that it became incorporated into the societies when they took the form of churches. As a mode of pastoral appointment and distribution of ministerial service it is entirely unique. There is nothing like it in other churches. It is, to all intents, an outgrowth of the great revival and one of its chief agencies. It holds a prominent place in the methods by which the great work has been perpetrated and its vital force maintained. Its principal features are that it puts the pastors of the church into the hands of an appointing officer who distributes them and changes them from place to place at frequent intervals, as the needs of the work may indicate. The churches do not call their pastors but the bishop appoints them.

The unparalleled success of this method is a fact

which no one can deny. Let us pause to consider the secret of its efficiency in keeping alive the revival spirit of the church.

1. It keeps all the churches constantly supplied with pastors. Changes must often occur under any system, and in other systems when the pastor dies or resigns there is of necessity an interval longer or shorter in which the pulpit is empty. This interval is often of considerable duration, and always involves greater or less loss to the church, for in the absence of a regular pastor things *will* go at loose ends. But in the itinerant system there is no vacation of a charge. The moment one man leaves another enters, except in case of death; and in that case the appointing power is at hand, and the place is so promptly supplied that there is no perceptible loss.

2. It brings the entire pastorate under review once a year, and where things are not working well, re-adjusts them, so as to secure the highest measure of efficiency possible.

3. Every pastor's work is brought under revision annually in the midst of his peers. This augments the sense of responsibility and tends strongly to promote activity and fidelity in the work.

4. The pastor has but a short time in any particular field, and knows that what he does *there*, must be done quickly. He therefore concentrates himself upon his work. In a life-long pastorate he might afford to postpone special effort and to rest in slower processes.

5. An incident of the itinerancy is that the

preachers are thrown much together, and succeed each other often in their charges. This tends to friendly emulation and creates an *esprit du corps* that is of the highest value.

6. This system renders stagnation impossible. It keeps things stirred up in the most vigorous way. No man stays in one place long enough to be tired of the sound of his own voice, nor does he remain long after he loses his vital hold upon the people. It has often been said that this system works well in the country, but that a settled pastorate is better for cities. I am fully persuaded, upon large observation, that this is a mistake. It has been farther affirmed that the itinerancy tends to make preachers good revivalists but poor pastors, and is, therefore, a good aggressive system, but does not conserve the fruits of its own success—that the settled pastorate is better for that. But I am well convinced that the average of pastoral activity among Methodist preachers will bear comparison with that of any others. The man who thinks it possible that he may be separated from his flock at the end of the year, if he is a conscientious man, will feel that he must do his duty by them while the brief opportunity remains. There is also a very proper motive of regard to one's own interests that is operative with the best men, and the preacher knows that fidelity and activity tend strongly to secure good appointments and long terms.

7. The labors of the most efficient men are not confined to a few localities. There are some men who are always uniformly successful. In two or

three or four years they accomplish about what may be practicable for them in one place for that time. Another good man, but less aggressive, may conserve the fruit of his labors for a few years as well as he, while *he* goes to a fresh field that is awaiting him and needs him. Thus the most vital men have a larger opportunity than would be otherwise possible. It requires large observation to see how much is involved in this. Some first-rate men, in the run of twenty or thirty years, quicken the church into reproductive power over the area of an entire conference.

8. Frequent changes relieve churches and preachers of the alienations and prejudices which will, sometimes, spring up around the best men.

9. When the church desires a change for any cause, it comes about without friction. Otherwise bad blood would be stirred up in getting rid of a pastor distasteful to most, but influential with many. This is often matter of great consequence.

10. But there remains one view to be presented which is, perhaps, the most important of all. The average itinerant preacher, if he is faithful to his vows, can never accumulate property. He is doomed to poverty. He is a pilgrim and a stranger in the world. He can have no home to enrich and beautify, so that he may say, "here is my rest." He must break up and go whenever, wherever he may be sent. He follows a Master who, though foxes have holes and the birds of the air nests for themselves, had not where to lay his head. Two of the deepest instincts of our nature must be violated—

the love of money and the love of home. The faithful itinerant may get a comfortable subsistence or he may be reduced to the most humiliating straits—it is reasonably certain he will get nothing to hoard.

I say it solemnly, I say it with deliberation, *this is best.*

If it were otherwise, mercenary men would seek a place among us, and what a curse that would be! If it were otherwise some of us would become mercenary, and that would be an immeasurable calamity. A worldly spirit is absolutely incompatible with the christian ministry. Mr. Wesley, if he had amassed wealth, could never have done the work he did in the world. His spirit would have become dilute and feeble. His work required that he should concentrate himself upon it. No divided energies could be adequate to that task.

The disposition to lay up treasure upon the earth is very strong, and justifies itself by many plausibilities. It is very skillful in giving itself harmless and even commendable names. Covetousness names itself frugality. Wicked hoarding names itself a proper care and thoughtful provision for children. Preachers are but men, and in circumstances favorable to accumulation and worldlessness, many would become corrupt. Three removes, it has been said, are equal to a fire. If so, a good many of us preachers have been burnt out several times.

You say this operates great hardship on the preachers and their families. *Be it so.* No great work has ever yet been done in the world without

hardship. When the spirit of self-sacrifice shall be lost in the conferences our work will be done, and nothing will be left of Methodism but the name.

The danger I dread is not in the hardships of the preachers. But as the church prospers here and there a wealthy congregation supports its pastor handsomely. The pastor and his family contract habits and tastes of expensive living that make the prospect of a poorer charge unwelcome. Are we not in danger of getting a class of men in the conferences who will be seeking the best places and, it may be, using influences to get them? It is whispered, now and then, that there are such men already among us. That cases of the sort are to be found I am not prepared to deny. That they are numerous I do not believe. On the contrary, from wide and close observation, I have the conviction that the body of Methodist preachers is sound to the core. Nearly all the preachers in any given conference hold themselves ready to go wherever the bishop, when informed as to their circumstances, may, in his godly judgment, deem it right to appoint them. Now and then, only, one refuses to serve a work where he sees prospect of insufficient support; but the cases are so rare as scarcely to require mention. There is not wanting even now, the mind that was in Christ, the mind that was also in Mr. Wesley—the readiness to accept not only toil but also poverty—even the deepest poverty—if the Master's name and cause require it. Only men who count it an honor to suffer with their Lord in the work of saving souls from eternal death can either

preserve the itinerant system in its integrity or perpetuate the Wesleyan revival.

Among the agencies of the great revival are class-meetings and love-feasts. These meetings make the most of our social nature as a means of promoting a high degree of experimental and practical godliness, and a high state of religion in the church is essential to revivals. The work of grace is active only in a living church. There must be present the habit and power of prayer. There must be vital intercourse with God if the Holy Spirit is to do His work through the church. These meetings tend not only to keep vital godliness alive in the church but to bring it into expression, to make it active and social; and it is this form of christian life that is peculiarly aggressive.

One of the most striking and remarkable features in the methods adopted by Mr. Wesley was his rigid administration of discipline. It was to the last degree uncompromising and peremptory. No man could continue in the societies who did not conform to the rules. Absence from class three weeks without good reason brought inevitable exclusion. He would have no useless numbers. His object was not to get a large following but to save souls. Sometimes in his annual visitation of societies he struck off three-fourths of the names on the class books at a stroke. It was not the honor of being at the head of a great party that he labored for but to save souls. He knew that to do this he must keep the societies pure and vigorous, and in order to this all dead members must be removed.

To tolerate them would bring on a contagion of death. I have no doubt that a lax discipline would have enfeebled the movement in the early history of it, so that it could never have acquired the momentum that has carried it forward so grandly.

It is possible that if the organizations had been a church instead of mere societies, as they were at first, Mr. Wesley would have cut off members with greater hesitation. But, brethren, our danger now is from excess of leniency. Unworthy members, after due admonition, if they do not amend, *must* be expelled. Otherwise we shall lose all our power and reproductive vitality. Revivals will die out amongst us. Outward sin cannot be tolerated with any safety.

One other most important fact remains to be noted. It was not only *lay preaching* that was prominent in the Wesleyan method, but lay activity generally. The early societies were like beehives for spiritual activity. No idlers were allowed. The drones were put out of the hive. There was no place for them. Not only the lay preachers, traveling and local, but all laymen, and the women were at work. Every man at all gifted was a prayer leader or a class leader or a band leader. Every one, men and women, would lead in prayer in the social meetings. Every one would speak in the class meetings and love-feasts, and these meetings were of frequent recurrence. Then they were active in private and social life. In fact all the brain and social influence of the early Methodists were laid under tribute by the revival. Whatever any man

to labor in revivals—for the Methodist laymen were trained to work in revivals, and many of them were as active, preaching excepted, in times of revival as the preachers, and not less influential.

Thanks to the itinerant system, the preachers did not wait for the people to go and get ready and build churches and *call* them. If that order had prevailed vast regions must have gone into barbarism before the gospel had ever entered them. Especially must this have been so if preachers had appeared no faster than the theological factories could turn them out. But so far from waiting for the people to call them they went after the people, according to the command of Christ to call *them*. The Bishops sent them without purse or scrip, and they went gladly, to live as the Lord might provide. Throughout that vast region, Kentucky, Ohio, Indiana, Tennessee, Alabama, Mississippi, Louisiana, Missouri, Texas, Michigan, Minnesota, Iowa, and later in the immense Territories of the remoter west and on the Pacific slope, the emigrant could scarcely build his first cabin in any most inaccessible neighborhood till the Methodist preacher dismounted at his elbow. With the preacher came everywhere the revival. It was in him. And everywhere, still he met Methodist people ever ready to be kindled by his presence into a new flame which should spread among their neighbors.

And during all this time the church, in the Atlantic States, depleted by such heavy drain of emigration, has had reproductive power sufficient to maintain a vigorous growth, and keep up a full sup-

ply of preachers. Its growth is still to-day as steady and assuring as it was fifty years ago. From Mr. Wesley down God has kept the Methodist people exclaiming, ever with new surprise, "Behold ! what hath God wrought." "It is His work and marvelous in our eyes."

5. The product of the Methodist revival in christian schools and colleges alone would astonish you if I could present the whole array of facts before you. Sanctified learning has abounded through it, in America especially, almost beyond belief. All over the land it has made vast outlay in the erection of innumerable high schools. In almost or quite every State it has one or more colleges. In the west it has often outrun its resources and founded institutions which it could not sustain. But while they lived they accomplished much ; and many have survived and are now established on an assured footing. In these, thousands of young people of both sexes are receiving tuition under christian auspices, and are being trained not only in the arts and sciences but in piety and faith. Your own conference is doing a noble work in this regard. May Trinity and Greensboro and Davenport swell the volume of the Methodist revival in the trained thought of the world to the end of time.

6. This revival is molding the cultivated thought of the country to its own character not only in its schools, but, also, by a voluminous literature, both periodical and permanent. In the Southern Church alone there are no less than twelve weeklies, besides the Sunday School Magazine and papers. Add to

moral character of the lower classes throughout the kingdom was greatly improved.

3. From these classes it worked upward, and it is admitted on all hands that the effect has been a permanent elevation of the moral and religious life of the people at large. It reacted upon the Established Church, ultimately, with great effect, and wrought in it a much needed reformation. The whole social and religious atmosphere of the nation has been purified by its electric activity.

4. From England it came to America, where its greatest numerical result has been realized.

When God turns a world upside down He always provides levers of adequate strength. Asbury and his associates proved to be equal to the strain of the divine pressure. They had brain and heart and muscle equal to the force brought to bear upon them. The power of the Holy Ghost was upon them, and they had the tongue of fire. The work began in the Middle States while they were yet colonies. It spread southward with great rapidity and force. It maintained itself well during the Revolutionary war. After that it "grew mightily and prevailed." A Virginian carried it into New England. It soon established itself in Canada and became co-extensive with the English speaking people of the New World.

Its revivals were an irresistible contagion. They were marked by an awful conviction of sin and sudden and joyful conversions. In the vast assemblies of the people it was often "very tempestuous round about," and there was a confused noise of weeping

and shouting. Religion was felt to be the most real of all realities and the one interest that swallowed up all other concerns. Holiness of heart and life was still the motto as it was at the first in England. The fact is the experience of Wesley was reproduced in its fulness in Asbury and from him in the American preachers. Their one desire was "to spread scripture holiness over the land," and to this one aim they directed all their preaching, their example, and the administration of discipline in the church. In the matter of discipline they were scrupulous, perhaps often harsh, but they were training a holy people for the Lord. Their success was not so much in numbers, but in holiness. Failing to secure that they failed altogether.

They were soon established on every part of the Atlantic slope, and by one of those marvellous coincidences which often surprise us in our historical studies, just at the time when they became strong in the old States the great flood of emigration set in which took possession of that vast intra-mural region, the Mississippi Valley. What fecundity there was in this revival to multiply preachers as fast as they were needed for the west without unduly depleting the east! But so it was. Everywhere the emigrant met the ubiquitous Methodist preacher. But the revival had not only provided preachers for the emigrants; it had also prepared the emigrants for the preachers. Everywhere the preachers found Methodists among the emigrants to entertain them, to countenance them, to provide them preaching places, to form the nucleus of churches and

or woman could do to promote the spread of vital godliness in the community was done.

If we could get back to the era of universal activity in the private membership, with all the cultivated intellect and social powers that are now in the church, we should carry everything before us.

But I cannot pass from the consideration of the revival methods of Methodism without a word about the singing. This was as prominent and striking a feature of the work as it is of Mr. Moody's now, with this difference, that the Wesleyan hymns were of a higher order of poetry, with much more of solid evangelical thought and a nobler style of sentiment than the songs in use by the revivalists of our time. There was nothing frivolous in them. They had the merit that caused them to live. They gave a just and full expression to all the emotions of penitence, the deep consciousness of faith and the rapture of worship. They enlightened the understanding and melted the heart. Many a hardened sinner who had resisted the gospel in the sermon was conquered by the gospel in the song. All the people sang, and only as those who know their sins forgiven, can sing. The pathos was irresistible.

Add to all this preaching and discipline, this lay activity, this dominancy of religion in social life and this singing, the courage and persistency of Mr. Wesley and his coadjutors, and you have the agencies that will carry forward the work of God in any age or country. Then there was the deep humility and sense of dependence on God, the

living faith and the agony of prayer, in response to which God always gives the Holy Spirit.

But the great secret of their power was in their communion with God and their entire sense of dependence on Him. They were men of prayer. They were much in prayer. They were in an agony before God. They wrestled with Him. They could not go a warfare on their own charges. They must feel the presence of God with them. They were not content with the mere duty of prayer. They must have the power. Their own sins must be cleansed and their lips touched with the live coal from the altar. They had a vital grasp of God and in His strength they did His Work.

Without this they would have been as other men. Without the same spirit of prayer, brethren, all our labors will end in defeat. Only when God meets us in the closet will He reward us in our labors openly.

III. It only remains that we should glance at the results. In doing so I shall not attempt numerical accuracy, but only a general view.

1. The first of the results of the Methodistic revival, both in time and importance, was the awakening and conversion of many thousands of souls in Great Britain and Ireland. Of the converts many fell away, but multitudes continued to walk in their integrity before God and died in faith.

2. These first converts were generally persons in humble life and many of them of the more vicious classes, and so wide-spread was the work that the

this a wide-spread patronage of the Southern Review. All this, with our books, is but a fraction of the Methodist literature afloat on our continent. There is no telling to what extent the Methodist press is molding the thought of this country.

7. He who counts only the communicants in the Methodist Churches falls far below the actual census of Methodism. I myself know of instances of strong churches in other communions whose members are nearly all converts of Methodist revivals, and I hear of similar cases almost everywhere. It is a fountain that overflows into many reservoirs.

8. Methodism has revolutionized the popular theology of this country. It has, also, given the pulpit of our times a new tone, and its revival agencies are largely adopted by other churches. To what extent the great revival has quickened the evangelical churches of America no man can tell. But that this has been done to a very large extent is indubitable. It would not surprise me if in the last day the indirect result shall appear to have been as vast as the more direct.

How many have been redeemed from ignorance, vice and degradation by it only eternity can reveal.

9. I mention one other result of this revival, the grandeur of which the world is not yet prepared to comprehend. It is the Mother of Modern Missions. The first Methodist Bishop was the first mover in this grand enterprise of converting the world. Out of his own estate he contributed with lavish generosity, and then begged from door to door to create a mission in India. Not content

with this, he embarked himself, but God took him in the midst of the voyage. More than half way to India his body is preserved in the depths of the salt ocean, as if evermore, in the silent eloquence of death, he were there calling the church to the regions beyond. The call has not been in vain. Only one other, and that a very small church, equals the British Methodists in missionary zeal and liberality.

Already this invasion of heathenism has made such advances and gained such foothold, with such base of operations as gives assurance of the final conquest. The results already reached and the augmenting power of the movement are simply amazing. The conditions of a complete triumph are even now in sight. It is going on with a majesty and power that insure the result; and it is a product of the Wesleyan revival. Under the banners and battle-cry of Methodism the forces of christendom were marshaled for the final campaign of that great army of invasion and occupation that shall conquer and hold the world for Christ.

Methodism can never perish. I dare not affirm that the churches which are its present incarnation will never become effete. But the spirit and essence of the great revival can never die. It is too vital. If one set of organs fails it, it will create another. What St. Paul did can never perish. What Luther did can never perish. Their work is too vital; it is inwrought too deeply into the primary conditions of thought and faith, and has too much of God in it to fail. What Wesley did is equally di-

vine and has the same tenure of immortality. It is one of those incursions of God into history, which successively supplement, but do not displace each other, the earlier combining with the later, and all proceeding toward the consummation of the purposes of grace, by bringing into clearer and clearer light, and more and more perfect dominancy, the powers of the world to come. When the leopard and the kid shall lie down together and a little child shall lead them; when the lion shall eat straw like the ox and the weaned child shall play upon the cocatrice's den; when nations shall make war no more; when science and art and agriculture shall reach conditions of health and sustentation that shall feed a thousand men from every acre; when diplomacy shall become as artless as the speech of childhood; when there shall be no more any politicians, and statesmen shall be the trusted and faithful fathers of the commonwealth; when secretaries shall cease to take bribes and investigating committees shall find their occupation gone; when piety and purity and industry shall link heaven and earth together and millennial brightness shall dawn upon the destinies of mankind, and all nations together shall see the glory of the Lord in the face of Jesus Christ, the chief human media through which the new birth of the world shall have been accomplished will be seen to be the great Apostle, the great Reformer and the great Revivalist.

The other day in the hall of one of the Literary Societies of Randolph Macon College I saw that

master-piece, the original painting of the death bed of Wesley. The figures seem almost if not quite life size. That group of reverend men and kneeling, weeping women about his bed presents an aspect that is touching in the last degree. The dying man lies in perfect repose, his face upward, and upon the countenance and closed eyes is the majesty of a mighty peace. The closed eye—closed to the earth forever, now! But it opens now upon another world. It is turned from the weeping cluster to another and a larger group. On the other bank of the river are a hundred thousand of his spiritual children who have already crossed before him. Whitfield steps down into the very edge of the water, shouting, with his arms stretched out. Fletcher of Madeley is at his side, all controversy forgotten now. A clamor of triumphant salutation greets him as he ascends the shore. It is a great day in heaven. The very angels forget their enterprises with such a spectacle of love and rapture in their presence. The Eternal Father welcomes His servant and the Eternal Son rejoices.

Wesley rests from his labors, but his works follow him. After an interval Coke comes up and reports to him that India is invaded for Christ. Asbury comes laden with spoils from America. Melville Cox comes waving the flag of conquest from Africa. Drumgoole, Poythress, Tatum bring the first sheaves from North Carolina. All cluster about their glorified leader. And even now, while I am speaking, his spiritual children are swarming to him from the four quarters of the earth. Many have

gone already from North Carolina—many from Raleigh. Leigh has gone, Carson has gone. Barrington has gone, Reid has gone, and every one went loaded with sheaves. And now to-night Blake—the beloved—the saintly—stands apart from our toiling company. He stands on the bank of the river and looking across and up, sees the shining ones coming down to meet him, just ready to take wing and join their flight.

Still the great revival wave swells and spreads. Still greater multitudes are gathered by it every successive year. Its innumerable laborers toil in augmenting numbers in every field and gather more abundant sheaves.

Blessed be God that you and I have been admitted to this company at a time when in the midst of centennial rejoicings we enter into the abundant labors of these glorified men. When we transmit the inheritance to our successors, may they not find it all gone to barrenness and weeds under our thriftless hands. God forbid! May we live so that the tears of our survivors shall be made iridescent with the glory of our departure! May we leave the great revival in full vigor when we go to join the multitude of Methodists on Mount Zion, in the general assembly and church of the first born!

The doxology was sung by the vast audience, led by the choir.

Bishop Marvin pronounced the benediction.

FIFTH DAY.

MARCH 25, 1876.

The Centennial exercises were resumed at Metropolitan Hall, 10 o'clock A. M., Bishop H. N. McTyeire, D. D., in the chair.

Religious services were conducted by the Bishop, assisted by Rev. Henry Gray.

The chairman introduced Hon. John N. Staples, of Greensboro, N. C., who addressed the audience. Subject :

“CHURCH AND STATE.”

Mr. STAPLES said .

Ladies and Gentlemen :

The subject which has been announced for discussion this morning may very properly be divided into three parts, namely :

First. The Church, its antiquity, triumphs and ultimate destiny.

Secondly. Civil Government; the American system, its prerogatives and powers.

Thirdly. The relations existing between *Church and State* in the United States in the light of christian civilization.

I. The antiquity of the church is sufficient within itself to establish its divine authorship ; its growth and progress amidst the ever changing and decaying institutions of human genius entitle it in an

eminent degree to the warmest confidence of every intelligent being.

There is a sublimity in the antiquity of the church ; it is older than the Patriarchs and the Prophets ; more ancient than the thrones of Egypt ; it lived before the flood was, or ere Moses viewed the promised Canaan from the summit of Nebo ; it has outlived the glories of the oriental empires and the splendor of the Jewish Courts ; it has seen races come and go, like the clouds of the morning, and everywhere within the range of human civilization the church has emerged from the wreck of earth's grandest achievements, unhurt by the commotions of civil conflict, and unscathed by the darts of infidelity and scepticism ; it has seen its martyrs as they burned at the stake or died in loathsome dungeons ; it has mourned at the graves of all the Apostles ; it has *outlived* Herod and his wicked court, Pilate and his judgment seat, Judas and the Roman soldiery ; it has seen the proudest monuments of earth crumble beneath the weight of time ; aye, more than this, it has seen *truth* triumph over *error*, *Christianity* over *Paganism* and to-day, to the furthest bounds of civilization throughout the world, the church wields an influence and a power before which tyrants tremble and the gods of the heathen bow their heads and die. There is no crown that will not tarnish worn by human greatness ; there is no throne that will not fall filled by human royalty ; there is no temple that will not crumble erected by human hands. The glory of the Cæsars dazzled the world

for a moment and then vanished, the imperial courts of Rome directed the destiny of nations for a while and then passed away. Alexander, Hannibal, Cromwell and Napoleon, each played his part and died; the earth is full of buried kings. But where are their conquests? Changing, forever passing away; but the church grows strong with age, and every succeeding century finds it advancing, still advancing, always advancing. Sirs, the church is stronger and more powerful to-day than in any other time of its history, and all the powers of darkness, in whatever form or shape, *will not* and *cannot* prevail against it; every ordeal through which the church is called upon to pass, it comes out with renewed vigor and increased strength.

We revere that which has the weight of years upon it, and how often do we estimate the value of things by their associations and the times in which they existed? We love to cherish the ivy covered ruins of some ancient castle, within whose walls the knightly chivalry of a hundred years ago were wont to revel; we love to visit the silent chambers of some time-worn abbey, and in the quiet hour of twilight, where the parting rays of the sun's golden light linger and play upon its tessellated floors, go back in imagination to the days when the voices of its inmates reverberated through its halls. There is something grand, awe-inspiring and fearfully impressive in realizing one's self in the presence of that which bears upon it the impress of centuries; that which connects the past with the present, and in a moment carries the mind

back to an age and a people beyond the reach of history and only known to the world through the development of physical science; but how much more infinitely sublime must be the church than all the monuments of art, the trophies of science, or the relics of the most ancient ages. When we contemplate its *beginning*, we are lost in the eternity of God; when we dwell upon its *triumph* and *history* upon earth, we are filled with the profoundest conviction of its divine appointment, and when we consider its *destiny*, we compass the immortality of the human soul.

In its most general sense the word *church* means the whole collective body of christians; in the scriptures, the Jewish believers, or those who followed the law of Moses, were designated as the Jewish church; those who profess the religion of our Saviour Jesus Christ are called christians and are designated as the christian church; in its *narrower* sense the word *church* is applied to any particular ecclesiastical government, such for instance as the Church of Rome, the Anglican Church, the Presbyterian, the Baptist, the Methodist, &c. We do not desire on this occasion to take up the various religious creeds of the world or discuss them in comparing them with the one, or contrasting them with the other; nor do we feel inclined to enter into an historical account of the causes which led to divisions and schisms in the church, from which sprung many of the most powerful denominations of the present day. I would not offend the proprieties of the occasion by animadverting upon

subjects which may in the least be calculated to mar the harmony and good feeling which should exist at this time; yet I deem it but an act of justice to the memory of those who have departed, as well as an obligation to those here present and to posterity hereafter, to commemorate at the centennial anniversary of Methodism in North Carolina, the virtues, sufferings and death of those whose names shed lustre upon the church and adorn humanity itself. The difficulties under which the *Christian Church* has suffered met it upon the very threshold of its existence; its author, during His short life upon earth, contended with persecutions, revilings, false accusations, scoffings, scourgings and mockery, and at last surrendered His life to the malignity of the Jewish authorities, and from that time began that terrible crusade against the christian religion which appalls the civilized world.

In the first century, the reign of Nero, the burning of Rome was the imperial accusation against the christians, and for that cause they were incarcerated in dungeons, some were mantled in the skins of wild beasts and thrown to dogs, others were set on fire at night, and their burning bodies illuminated the streets of the city. In the same century, under the despotism of Domitian, all those who dared confess themselves christians were banished and exiled and their property confiscated to the avarice of the Emperor. Under Wajan *christian* confessors were put to death, and only those pardoned "who would renounce christianity and return to the Roman gods." All the public ca-

lamities, such as earthquakes, famines, pestilences, and even the overflowings of the Tiber, excited the vengeance and wrath of the populace against the *christians*, and under the influence of their *magicians* a new zeal was inspired for their own gods, and more bitter persecutions set on foot against the christians. The most dreadful inquisition and inhuman tortures were sanctioned by the authorities and by law. Age found no protection at their bloody hands; the frail form of women appealed in vain to the higher elements of their manhood, and the hopes of youth withered beneath their blasting and deathly touch. Bishops, priests and deacons were put to death by the sword, and not satisfied with burning and mutilating their bodies, the infuriated mobs cast the ashes and charred bones of their murdered victims into the waters of the Rhone, that "no remnant of these enemies of the gods might pollute the earth." The tears of the widow and the orphan were unavailing to procure for decent interment the bodies of their kinsmen, and not until the human heart sickened and grew weary of bloodshed and carnage, did the early christians enjoy that freedom of conscience for which so many had forfeited their personal liberty, their private fortunes, and even their lives. Short intervals of time ensued when, comparatively speaking, they enjoyed unmolestation and quiet, but in the main, the name of *christian*, for many years, subjected its possessors to imminent peril and danger. There are three periods of christianity known to history. *The first*, from

the time of Christ to the beginning of the fourth century; *the second*, from the beginning of the fourth century to the time of the Reformation; *the third*, from the Reformation to the present. The first of the epochs witnessed a continued struggle between christianity and paganism; it saw the one building upon the downfall of the other, and notwithstanding christianity was opposed by the sword, the block, the stake and the prison on the one hand, and by the intellectual sarcasm and ridicule of learned men on the other; yet, before the death of all the Apostles the banner of the Cross was flying in nearly all the countries bordering on the Mediterranean. Domitian, Trajan, Hadrian, and Antoninus Pius; Marcus Aurelius, Decius, Diocletian and all the combined powers of heathen despotism could not check the progress of the Christian Church, it continued to grow and spread, and ere the middle of the fourth century "the symbol of christianity" was emblazoned upon "the shields of the soldiers, and the banners of the Roman army."

Under the reign of Constantine the Great, *Christianity* was made by *imperial* edict the religion of the empire, the confiscated property of christians was restored to them, and any attempt to interfere with, or restrain religious liberty was severely punished.

The great minds of that age began to speculate about the revelations of christian truth; the field of human thought was far extended beyond the ordinary investigations of the ancient schools, and christian philosophy, then in its infancy, opened up

a great highway for the *finite* toward the *infinite*. The soul that had fretted itself into weariness in the vain endeavor to find quiet beneath the shadow of a *material God*, now burst asunder the prison doors of its captivity and leaped beyond the stars to the *God* who made it.

Whilst the political condition of the church was much advanced at this time, yet, it was done "at the expense of its independence," at the loss of much of its moral power.

From the time of Constantine to the close of the reign of Charlemagne paganism was extinguished, and christianity extended its conquests into Persia, India and Abyssinia. The organization of the church under Constantine resembled that of the empire, and became in a high degree a *united Catholic Church*.

The foundations of the papal system were continually strengthened from the eighth to the eleventh century, and from that time to the thirteenth century the power of Rome was at its height.

Under the pontificate of Gregory the VII it attained its highest moral elevation, temporally it was strongest under Innocent the III.

The church became rich and powerful, its functionaries avaricious, corrupt and venal, and the benefices and patronage of the church were prostituted to secular interests; the morality of the church was daily getting worse, and error and vice held high carnival in the ecclesiastical courts; more than a hundred years before the time of Luther there was a general concession of the need of *church reform*,

it was urged by the great writers of the age, its necessity was admitted by the Pope himself, it was demanded by the Emperors, and undertaken by the councils; but, all proved ineffectual; there were opposing interests which could not be reconciled, and differences and prejudices which could not be overcome. Thus matters were, daily growing worse, until suddenly the moral darkness of the world began to break away before the coming of the light of the reformation morn.

Macanley says: "About a hundred years after the rising of the Council of Constance, *that* great change emphatically called the Reformation began. The fullness of time was now come; the clergy were no longer the sole or the chief depositaries of knowledge; the invention of printing had furnished the assailants of the church with a mighty weapon, which had been wanting to their predecessors. The study of the ancient writers, the rapid development of the powers of the modern languages, the unprecedented activity which was displayed in every department of literature, the political state of Europe, the vices of the Roman court, the executions of the Roman chancery, the jealousy with which the wealth and privileges of the clergy were naturally regarded by laymen, the jealousy with which the Italian ascendancy was naturally regarded by men born on one side of the Alps, all these things gave to the teachers of the new theology an advantage which they perfectly understood how to use."

How well they used that advantage let the Protestant world speak, how grand have been the results let the church universal answer.

From the time of the Reformation began the greatest triumphs of the church ; the chains of religious bondage were broken, and the liberty of conscience asserted itself throughout christendom. Ecclesiastical despotism hitherto absolute and all-powerful, gradually loosened its hold upon the people, and everywhere leaders in the great movement of religious independence flung themselves into the hottest of the conflict. Many were beheaded and others burned at the stake, the powers of the English throne were brought to bear against them ; the jails of England were full of the victims of cruel oppression ; the tower of Newgate and the old Bailey were brought into requisition to crush the spirit of religious freedom, and the persecutions in France were of the most atrocious character. Those who were not chained in dungeons were banished and exiled, and many of them "fearing neither the rage of the ocean nor the hardships of uncivilized life, neither the fangs of savage beasts nor the tomahawks of more savage men, built for themselves homes amid the primeval forests of America, "*whither* they fled in order to enjoy the liberty of worshipping God according to the dictates of their own conscience." The Church of England had its followers, as did also Calvin and Luther ; the Quakers and the Arminians were sects of no mean influence, and many of the *former* were greatly persecuted ; but, nowhere,

within the pages of history is there recorded a more *determined* and *defiant* resistance to all encroachments upon their religious liberty than among the Puritans, than in the Church of Scotland; they would sacrifice everything except their religious convictions, and were among the first to leave their mother country to find a place where they could enjoy their religion unmolested and worship God without fear.

From the time of Henry the VIII to the accession of the Prince of Orange the various fortunes of Protestantism were precarious and doubtful; the English reformation struggled hard against the restoration of Popery, some of the ablest "champions of the Church of England, Cranmer, Latimer, Hooper and Ridley perished at the stake;" such was the strife between the contending factions that all moral responsibility was deadened and paralyzed in the one great aim of temporal power, the spiritual intents of the church were subverted to the ambition and avarice of wicked and corrupt kings; the most powerful and the ablest works of scepticism and infidelity ever brought to bear against christianity were spread broadcast to the reading public, a general apathy had seized the church, it was submerged in the deepest corruption, and in the eighteenth century this great chaos and moral darkness seemed to defy the powers of human faith; but the *second* Reformation came, and with it, the *great Apostle of Methodism*, and with *him*, there came another, whose name is so closely identified with the religious history of this country that a re-

ference to the one without mentioning the other would be like producing the play of Hamlet without the Prince of Denmark. I need not remind you that it was *Whitfield*—where in this broad land is his name unknown, and upon what page of history is written a richer fame? It was he that led the masses in the presence of armed men and infuriated mobs, it was he that caught at human souls upon the street corners of the crowded cities, it was he that turned the parks of pleasure and of wicked revelry into the service of the living God, it was he that was exiled from the pulpits of the churches, and forced to inaugurate that great system of “*field preaching*,” and with the mountain for his pulpit and the clouds for the drapery of his temple, he electrified mankind by the power of his eloquence; through England, Germany and the continents of Europe his voice was heard, seven times in America he preached from Maine to Georgia, and such an impression did he make upon the public mind that wherever he preached thousands flocked to hear him. He was the friend of Wesley and co-laborer in his great *revival work*; their friendship began at Oxford in the “*Holy Club*,” known as a Methodist society founded by Charles Wesley, and lasted until death, save the exception of a short period in which they became estranged in consequence of differences of opinion respecting the doctrine of *Arminianism*, but happily for them and the world these differences were shortly overcome by force of *christian love*.

John Wesley was born at *Epworth*, the 17th of June, 1703; his father was rector of the Parish at Epworth under the jurisdiction of the Church of England. The denominational name of *Methodist* had been frequently applied to religious parties before the time of the Wesleys, *even* in their day, "high Calvinistic divines bore the title of *Methodist*." The term *Methodist*, we are told, was applied to the Wesleys by a fellow student in jest, "and Charles was the first of the family who received the now honored title;" it was afterwards applied to the "Holy Club," and subsequently assumed by the denomination which bears that name to-day.

The travels, life and character of Wesley have long since become a part of the history of the world, both hemispheres are filled with his fame, his eloquence and piety made an impression upon the age in which he lived that time can never destroy, and coming generations to the latest posterity will do honor to his sacred memory; he was indebted to his christian mother for his early religious training, and in after life was encouraged in his great revival work by her sympathies, counsel and prayers; his father died about the time he was beginning his ministry, and one of the most touching and beautiful incidents in the life of Wesley was his preaching to great congregations in the graveyard at Epworth, while standing upon the tomb of his father. Like Whitfield, he had been *denied* the churches, and humanity was the gainer by it. It is not my desire to enter into anything like a bio-

graphical sketch of this wonderful man. That has long since been done by abler pens than mine. Poetry, song and art have all contributed to perpetuate his hallowed memory; but that is not all; the Methodist Church claims him as her founder. What greater honor than this can any man have? If human ambition can find a place of rest, or if the noblest aspirations of the human soul can be satisfied within the limits of their own creation, what must be the joyous repose of the sainted Wesley as he beholds Methodism in the nineteenth century. Under that providence and overruling power which holds the earth on its axis and the planets in their spheres, that guides the lightnings and rides upon the wings of the wind, that saved the founder of Methodism from perils by fire, and from perils by sea, from perils by land and from the fury of the populace, under *that Providence*. What a sublime moment for time and eternity immortalizes the name of Wesley! From the beginning of the eighteenth century to the present time the church has achieved its greatest triumphs; throughout the whole civilized world, to the remotest parts of earth, the missionaries of the church assert its power, and proclaim its reign; the “flaming Cross” that hung over the camps of the Roman army at Mentz, still blazes in the sky, and upon every continent and upon every sea its heavenly light guides men *God-ward*. Now, to what *extent* the Methodist Church has contributed to the conquests of christianity, and the cause of civil and religious liberty, let its records show; it is but one of the

corps in the great army of the church, and *Methodism in North Carolina* is simply a *division* of that *corps*.

The history of the Methodist Church in North Carolina begins at a most interesting and exciting period ; previous to the introduction of Methodism in our midst George Fox had established the *Society of Friends* ; the *Presbyterians*, the *Episcopalians* and the *Baptists* had all preceded it, but just at a time when our gallant people were rebelling against the usurpations of the Colonial Government the star of Methodism appeared in the religious horizon ; from that day to this the Methodist Church has rapidly increased in members, wealth and influence, until its membership is now the largest of any other religious denomination ; it has been a friend of the poor, a patron of education, and ally of liberty, and a conservator of public morals ; its death-roll contains the names of men whose virtues, intelligence and patriotism are a glory to the *church* and an honor to the *State*, and among those now living to advance the interests of Methodism and the cause of christianity are some of the most eloquent, learned and pious men of this age ; and, when the history of North Carolina shall come to be written, and the names of the pioneers of Methodism and their illustrious descendants shall be given, and the story of their toils and labors and great achievements told, then the world and posterity will know to what extent they contributed to the advancement of christianity and the establishment of civil and religious liberty

in our midst. In the foregoing remarks we have endeavored to review in a hurried and cursory manner the *triumphs* and *struggles* of the church, and now, when we come to contemplate its *ultimate destiny*, we are lost in the magnitude of the thought; imagination fails us, and language is too poor and inadequate; all *temporal* institutions have their limits, all *human* achievements can be measured, but who can circumscribe the destiny of the church, or foretell its ultimate glory! You may imagine an universe of suns, each brighter than the other, burning with ever-increasing and perpetual splendor, until stars and planets, and all existing worlds throughout universal space shall be swallowed up in one great sea of light, yet, all this magnificent brightness will be as the flickering of a taper, in comparison with the transcendent brightness and celestial glory of the *church triumphant* at the last day; and, when the resurrection trump shall sound, and the great pendulum of time shall stop, when the splendor of empires and the grandeur of the material world shall perish, and all human ambition, and human power and dominion shall be cut off in eternal night, then will the church in triumph rise above "the wreck of matter and crush of worlds" to *live* and *reign* throughout the eternity of God.

II. Civil government is a term applied to political communities and is used in contradistinction to the affairs of church; it has no connection with spiritual affairs except in so far as an enlightened christian statesmanship should make it subservient

to the advancement of religion, the elevation of society, and the welfare of mankind. It is a term used principally to define the conduct and control of bodies politic, the management and direction of human government, and is applied to national and state affairs.

We do not propose to detain you with a review or history of the various forms of government known to the world. We are content at this time to notice briefly the character of the government under which we live in the light of a sound philosophy, and to point out as well as we may what we conceive to be the principal elements of national greatness.

In presenting the line of thought which suggests itself this morning, I beg to disclaim any intention whatever to criticise or censure those who may differ with me respecting the relative rights of the government and the citizen, the obligations of the one to the other, for in all nationalities and among all people you will find diversities of opinion among men, in religion, in politics, in law, in the science of government, and upon every conceivable subject within the range of human thought, and every man, whether he be high or low, rich or poor, is entitled to a full, free and independent exercise and expression of his honest convictions, whether they coincide with those entertained by us or not. Whenever the liberty of conscience and an independent exercise and expression of personal and individual opinion are restrained and circumscribed by governmental interference, at that moment the liberty of the citizen becomes endangered and the institu-

tions of our country become imperilled. Our government is founded upon the spirit of independence, upon civil and religious liberty, and herein lies the secret of its great preferment. In the divine economy it has been deemed necessary for the happiness and protection of man for him to be governed and controlled by some higher power than his own will, and everything pertaining to the divine administration is directed by some well appointed law, the violation of which results in the most direful consequences. Now, in all human governments there is a similar provision, under which we are compelled to surrender some of our natural rights in order that the good of society, the preservation of property and the security of human life may be protected and advanced. And by thus parting with some of our privileges as *men* we derive greater benefits as *citizens*.

In the multitudinous forms of government chronicled in the history of the past, there is not one, perhaps, that would give entire satisfaction to every man living under it. Some would prefer Cæsar, whilst others would follow the flag of Brutus. Some would prefer monarchies, whilst others would attach themselves to republics; but in no form of government known to human experience is there a more dangerous and despotic power than that which is called the *Dictatorial*, this *one-man power*. In it there is little safety to the subject; there is none of that community of interest, that relative division of rights which always tend to enlist the sympathies and affections of the *governed* in behalf

of the *government*. There is none of that enjoyment of the fruits of labor, that peace and tranquility which we find in those forms of government that secure to the citizen the largest liberty consistent with the national welfare.

The government which Americans have been taught to love is *Republican in form*, a government deriving all its rights and powers from the people, a government made by the people and for the people, and in which government all sovereignty is of the people; its public functionaries are *intended to be the servants* of the people, *not their masters*. Every power given to the government by the people is defined and clearly expressed in the Constitution, and whatever power there is, not delegated in *that* Constitution, remains with, and belongs to the people. There is not a public servant of this government whose powers and duties are not plainly *prescribed*; they are as much within the restraints of law as the humblest citizen, and wherever such servant, be he high or low, in defiance of law undertakes to usurp and exercise powers and authority not given to him in the Constitution and by the laws of his country, he should be made to know and to feel that the people rule and that petty despotism *cannot* and *will not* be tolerated under *American law*; they should be made to feel and to know that nothing short of a high sense of honor and fidelity to public trusts, an elevated spirit of patriotism such as that which characterized the first rulers of this Republic, can satisfy the demands of an honest public sentiment.

There are public officials connected with the administration of the affairs of this great American Republic to-day, who act in such a manner as to leave one in doubt whether they are a part of the government or the government is a part of them, whilst there are others who are more pliant tools in the hands of party despotism, than were the obsequious officers of the Star Chamber, under the usurpations of Charles the First, and, there are still others, who seem to be utterly oblivious to everything pertaining to the public welfare in their greed of gain and personal emolument, until, by their avarice and utter contempt of law they have become a reproach and disgrace to the nation, and brought shame and dishonor upon the American name at home and abroad. I care not to what party a man may belong, or howsoever unexceptionable may have been his political antecedents, I care not how exalted may be his position or how glorious his record, yet, at the very moment that man suffers himself to be reduced from the fearless and faithful performance of every duty devolving upon him by virtue of his office, that moment he should be utterly repudiated by the honest people of his government, and compelled to give up his trust; he should be put under such condemnation and scorn as to warn his successors of the dangers and disastrous consequences which are certain to follow him, who betrays the confidence of those by whose grace he was honored with a high and responsible position in the administration of the affairs of the government. I declare to you to-day, and history will bear me

out, that the moment *any party* undertakes to manage and direct public affairs for the sole purpose of securing party supremacy and party perpetuity, that moment public virtue and official honesty become *corrupted*, and the liberties of the people become *endangered*; there is human nature in politics, and human nature needs but little encouragement and license to subvert the most sacred trusts into mere channels of personal aggrandizement," office is regarded as a *perquisite*, and not as a *trust*, and the result is, wide spread demoralization and official dishonesty. Our country is great, grand and glorious, but in the present administration of its affairs we are sadly in need of reform, we need economy, we need honesty, we sorely need patriotism, we need independence of national pets, we need *men* and *rulers* high above the contaminating touch of gold and silver, christian men who appreciate the responsibilities of place and power, in the fear of God, and in the light of truth, honor and justice.

The three principal elements of a nation's greatness are found in the agricultural, manufacturing and educational interests, and upon these depend all other industries, upon these depend the happiness and prosperity of the people, they are the vital part of the nation's life, the true philosophy of empire and of power, and the perfection of these together with an elevated patriotism influencing and controlling the legislative, executive and judicial departments of the government, each separate and distinct performing its peculiar and delicate

functions within the prescriptions of the Constitution, and in pursuance of law, make up the majesty and glory of Republican government.

I shall not attempt any discussion of the two first, but will pass at once to notice the third, that of *education*, as I deem this not only the most important element in a nation's greatness, but the most appropriate on this occasion.

From the earliest ages learning and the fine arts have been patronized by the Greeks, and during all the stages of Grecian history, with but few exceptions, they have been a people justly distinguished for superior taste and renowned for their intellectual and scientific accomplishments. Plato, Aristotle, Euclid, Theocritus and Demosthenes were some of the men that made her science, philosophy, poetry and art the pride and glory of the intellectual world. As remotely as the ancient Egyptians, letters and science were much encouraged and regarded by the rulers of that people as essential to their national greatness. Look at their pyramids and palaces, the walls of some of which have withstood the shock of earthquakes, the storms of battle, and the ravages of more than three thousand years. Science, then in its infancy, was rocked in the cradle of the Egyptian; their mummies, embalmed thousands of years ago, are now exhibited in the museums of the world as objects of great wonder, while their great and imposing structures of architecture are models for the royal houses of earth. In the early days of the world's history *education* was not general, books and teachers were few in

number and of enormous expense ; intellectual pursuits were confined to the nobility and rich. Education was *patrician* in its character and seldomly extended to the poor. At that time the dawn of christian civilization had not burst upon the inhabitants of the world ; the philosophy of free government had not been taught in their schools, and civil and religious liberty had not emerged from the darkness and clouds of paganism.

In every department of science and government the educated mind will prevail. In every age and in every clime mind conquers matter, thought annihilates distance, and invention utilizes the elements and makes them subservient to human happiness. Science embowels the earth and gives its hid treasures in rich profusion for the adornment of our persons and the comfort of our homes ; it plows the seas with ships, chains the lightning and binds continents together with links of iron. A celebrated writer has beautifully said, “ Even human knowledge is permitted to approximate in some degree and on certain occasions to that of the Deity, its pure and primary source, and this assimilation is never more conspicuous than when it converts *evil* into the means of producing its opposite *good* ! What, for instance, appears at first sight to be so insurmountable a barrier to the intercourse of nations as the ocean ; but science has converted it into the best and most expeditious means by which they may supply their mutual wants and carry on their most intimate communications. What so violent as steam ? and so destructive as

fire? What so uncertain as the wind and so uncontrollable as the wave? Yet art has rendered these unmanageable things instrumental and subsidiary to the necessities, the comforts and even the elegancies of life. What so hard, so cold, and so insensible as marble? Yet the sculptor can warm it into life and bid it breathe an eternity of love. What so variable as color? so swift as light? or so empty as shade? Yet the pencil of a Raphael can give these fleeting things both a body and a soul, can confer upon them an imperishable vigor, a beauty that *increases* with age, and which must continue to captivate generations.

In short, wisdom can draw expedient from obstacle, invention from difficulty, remedy from poison. In her hands all things become beautiful by adaptation; subservient by their use; and salutary by their application." An ignorant people are always easily governed, but when you invest a man's mind with the livery of heaven—knowledge—you make him God-like, and knowing his rights he will dare maintain them. We have institutions of learning for the instruction of our young men in the science of war, supported at the expense of the government; we have also our naval academies where the science of navigation is taught; all this is right and proper and necessary for our national protection; but, how grand, how great and how happy would be our nation if the thousands and hundreds of thousands of our people, and especially our young men, were provided with government aid in procuring an education.

I use the term *government* in this connection as applied to the States, I do not belong to that class of persons who yield to the doctrine of centralized power in the Federal government, I am well aware of the fact that there is disposition on the part of many honest and well meaning citizens to advance and enforce this idea of consolidation, to invest the general government with the supreme control, and exercise of all those rights and franchises which *formerly* and *do now* under any aspect of the Constitution belong exclusively and entirely to the States, in their several sovereign capacities, such as the right to regulate and control its own internal interests and government, foster public improvements, authorize banking, to organize and maintain at the public expense a school system, arm and equip a militia, and in fact to do *anything of right* which belonged to them in their original independent sovereignties, *excepting always*, those powers and franchises with which they invested the Federal government in express words and terms when the Constitution was formed and the Union established; because, of this, however, it is no less the duty of the general government to appropriate and distribute among the States the public revenue for the establishment of schools and the general education of the people. How incalculably beneficial would now be the results if the broad acres of the public domain which have been so lavishly bestowed upon swindling railroad corporations, had been given to the cause of education in America! The government owes it to every citizen to provide for his edu-

education, and especially to those who in the providence of God are dependent upon its munificence for instruction.

The cause of good government, the cause of christianity, the cause of civil and religious liberty, the cause of humanity, itself appeals to us to-day from the shores of both oceans, and the remotest parts of our broad land in behalf of the cause of education ; let it not appeal *in vain*, because, the Bible will tell you, history will tell you, and your own experience and observation will tell you that if you would make your nation mighty in war, grand in peace and great in history, encourage with a liberal hand the arts and the sciences and the promotion of letters.

III. The relations existing between *Church* and *State* at the present time throughout christendom present a marked contrast to that of the earlier days of the world's history.

The public mind, more now than ever, is being brought to view the subject of church government in a more liberal and elevated spirit, and many of the ablest writers of the age, who have given many years of study and thought to the question, without reserve declare that church affairs should not be mixed up in any manner with or subject to the control and direction of civil administrations. There are three classifications of a general character respecting the relations of Church and State :

1. The Jews held that their rulers acted under the direction and influence of divine appointment and inspiration, and regarded their laws and institutions of divine origin. There was little or no

distinction between the administration of the laws of the Church and the State, but there was a difference to some extent between the division of civil and religious functions ; yet “the king was as sacred as the priest, and religion, true or false, pervaded every department of government.”

Christ evidently regarded Church and State as two *separate* and *distinct* powers, when he said “render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.”

The Church of Rome claims that the State is subordinate to the church, and maintains the right, as of divine authority, of preeminent power over the State ; it is true the doctrine of Papal sovereignty is well nigh exploded, and that church finds itself utterly powerless to enforce its principles ; yet whatever else may be said of the Church of Rome, it certainly has exhibited through a long series of disasters a most splendid consistency.

2. The second view or theory is that which is maintained in England, where the church is supported by the direct aid of the government ; the public revenue is as much applied to the maintenance and support of the Established Church, as it is to the equipment of the army, the furnishing of the navy, the expenses of its public schools, or any other secular interest of the government, and it matters little whether the subjects of Great Britain dissent from the creed of the Established Church or not, yet they are, nevertheless, compelled to contribute their part of the necessary taxes to support it.

3. The third general view or theory is that there should be the utmost freedom and independence existing between Church and State governments. *Neither* should encroach upon the rights and powers of the other, and they should forever be kept separate and distinct. This is the position maintained by the Protestant denominations in the United States, and this is the position which should be recognized throughout christian civilization.

We have already devoted considerable time to the subject of Church and State separately, without the connection of the one with the other. We shall confine ourselves principally and briefly now to the effects which have been produced in America by a strict adherence on the part of our government to the policy of non-interference in church matters and a recognition by law of religious independence throughout its borders. Human legislation can never reach the human soul; there must be a higher power than earth can give to operate upon and control the conscience and religion of a man.

The government of the United States could not possibly make a greater blunder, or undertake a policy which would bring greater disaster upon the country than to interfere in any manner whatever with the freest, fullest and most untrammelled exercise of all the privileges, powers and franchises which belong to the religious denominations of this country. The church should be unfettered in its peculiar sphere, and all its interests should be under the *protection*, *not* under the *control* of the

civil government, and as far removed from all church interference as are the Poles from each other should be the civil government.

It is a fact in history that when a church becomes powerful and rich, and when its endorsement is a highway to honor and emolument, there will be found numbers of men who attach themselves to it, and to all *outward* appearances surpass the most pious and zealous of its members in every rite and ceremony pertaining to the church economy, but sooner or later they are discovered to be no better than other men, and their real characters are uncloaked at the expense of the church; and to such an experience has every church come.

“Christianity can never long maintain its own peculiar character where it does not lay deep hold of the intellectual and moral habits of a people, and where it does not, while it brings its own peculiar character with it, raise up also and foster the seeds of all human civilization.” The advancement of the cause of christianity and the dissemination of the gospel since the beginning of the christian era has nowhere met with more encouragement and less opposition than in the United States. Christianity and civil liberty have gone hand in hand, each contributing to the promotion of the other. The chief cause of American progress and development, its high state of civilization, and its proficiency in the arts and sciences may be justly attributed to the absolute separation and independence of Church and State. This is the corner-stone of its greatness. How could

it be otherwise when we remember that the early settlers fled from the religious persecutions of their own country to find religious and civil freedom in ours, and they are the men who broke the chains that bound this hemisphere to British despotism, and secured to themselves and to their posterity the blessings which we enjoy.

“It was always a notion near the heart of the Roman statesman, that the old political glory of the Roman Empire was closely dependent on the old State religion, and that the former could never be restored without the latter.” Not so in free America, but let the conviction take hold of the mind and heart of every American citizen, and there be forever fixed, that the political glory of this great republic does not depend upon the supremacy of any particular religious denomination, or upon a *consolidated church* under the protection and patronage of the government, but upon equal rights and privileges conferred by law upon all christian churches alike, and the absolute and perpetual independence of each in its particular sphere. Upon the entire separation of Church and State in a political sense rests the welfare and future prosperity of this country. And now, while we contemplate the moral power of the church and the political magnificence of our government, let us not forget that our safety in each depends upon an honest, faithful, religious and patriotic discharge of every duty which devolves upon us by virtue of our connection with the one or allegiance to the other.

And now in this Centennial year of our national independence, when the great Powers of earth are doing honor to the glory of American institutions and the splendid achievements of our free Republic, let our people from the North and from the South, from the East and from the West, meet together in a spirit of reconciliation, fraternal love and christian patriotism, and, burying the bitter animosities of the past in the graves of our common dead, and looking only to the future for higher possibilities and brighter glories, let us strike hands in the bonds of union under our country's flag and declare that throughout our borders, now, henceforth and forever, peace, lasting, perpetual peace, shall reign supreme.

Bishop McTyeire made a most capital impromptu speech. Among other good things he said *in substance* :

“North Carolina is regarded, among the Southern States, as “the land of steady habits.” Not fast, not boastful of anything in character or history, she has not resented being called by her favorite chronicler, the Rip Van Winkle of the Union. But if she is slow, the Old North State manages to be before-hand in whatever good thing is going on. If she sleeps, she wakes up in time to get ahead of other people. Among the settled points in history are these : The first English colony was planted on her shores years before Jamestown. Her Mecklenburg Declaration of Independence antedated the 4th July, 1776, by a twelvemonth. The battle of Ala-

mance was fought by her militia, in the interest of the Revolution, a good while before Concord and Lexington and Bunker Hill came off. And, true to her traditions, she has just celebrated—ahead of everybody else—the Centennial.

Though her sons are not loud on their nativity, as some others are, I have noticed among the best class of them, wherever found, a *quiet satisfaction* that they are North Carolinians.

It cannot have escaped the observation of those who travel much through the South and South-west, how largely Methodism, in her pulpit and membership, is indebted to North Carolina for the best material. What stanch re-enforcements has she sent forth to bench and bar, to medical, mercantile, and agricultural classes in other States!"

Rev. J. A. Boone presented the following resolutions, which were unanimously adopted, viz :

WHEREAS, In obedience to resolutions passed by the North Carolina Conference of the Methodist Episcopal Church, South, at its late session held in the city of Wilmington, North Carolina, a grand celebration of the Centennial of Methodism in the State of North Carolina, has been held in the city of Raleigh, and during these Centennial exercises much valuable homolitical and historical truth has been brought to light, and

WHEREAS, It is needful that these truths should be suitably preserved, for the encouragement and instruction of future generations, and for the defense and propagation of Methodism; therefore, be it

Resolved, 1st. That the Bishops and brethren, who have delivered the various addresses on the occasions of these Centennial exercises, and the unread address of Rev. W. M. Robey, President of Davenport Female College, be and are

hereby earnestly and respectfully requested to furnish the manuscripts of their several addresses to the Committee of Arrangements, and that they, the said committee, proceed, at the earliest possible day, to publish the same in book form.

Resolved, 2d. That as the Raleigh *Christian Advocate* has, and does now, hold an important relation to North Carolina Methodism, the Rev. James B. Bobbitt is hereby earnestly requested to prepare a sketch of the *Advocate's* history, and its relation to North Carolina Methodism, and that the same be published in connection with the various addresses herein referred to.

Resolved, 3d. That all profits arising from the publication and sale of the said anticipated volume shall be applied to the building of a Metropolitan Methodist Episcopal Church, South, in the city of Raleigh.

(Signed,) THOMAS A. BOONE.

Bishop Doggett was called out, and made a stirring speech.

The choir sung. Strong men wept. God was in the midst of his people.

Dr. Burkhead made announcements.

Bishop Doggett pronounced the benediction.

EVENING SESSION.

MARCH 25, 1876.

Metropolitan Hall, 7½ o'clock P. M., Rev. William H. Bobbitt, *Vice-President*, in the chair.

Religious services conducted by Rev. J. A. Cunningham.

The chairman introduced Rev. W. S. Black, Presiding Elder of the Wilmington District, who addressed the audience. *Subject:*

“METHODISM—ITS ITINERANT PLAN OF OPERATIONS.”

Mr. BLACK said :

Mr. President, Ladies and Gentlemen :

The remarkable circumstances in which Methodism, as a new and powerful type of christianity, took its rise, was, doubtless, the cause of the adoption of the itinerant system by Mr. Wesley. His preaching, and that of his co-adjutors, had roused a slumbering nation. “Societies” were formed in every part of the kingdom, and to meet the wants of these societies, and carry on the work which had been so wonderfully begun, lay-preaching was introduced. Thomas Maxfield was the first lay-preacher, and Mr. Wesley speaks of him as “a son in the gospel.” “Soon afterwards,” says Mr. Wesley, “there came a second, Thomas Richards, and then a third, Thomas Westcell.” These were followed by many others, men “full of faith and of the Holy Ghost,” who professed to be called of God to the work of the ministry. They had “gifts, grace, and usefulness,” satisfactory evidences to Mr. Wesley that they were not mistaken.

The remark of Mrs. Susanna Wesley to her son, John, concerning Thomas Maxfield, was equally true of all the rest. “John, take care what you do with respect to that young man, for he is as surely called of God to preach, as you are.” Convinced of this, Mr. Wesley gladly accepted them as helpers, “called of God, though not ordained by men, to assist in spreading holiness through the land.”



James D. Dugan

Mr. S. Black

The necessities of the times, the connectional union of the societies, and the desire to give to all the benefits of a varied ministry, led to the establishment of the itinerant plan. Mr. Wesley had no "theory" of ministerial itinerancy when he began his great work; but he died, believing in it as the apostolic plan for the evangelization of the world. This plan has the sanction of the highest scriptural examples. The divine founder of christianity was, himself, an itinerant, and from the beginning to the end of his ministry, "He went about doing good." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of God." While in Galilee, "they crowded upon Him with the diseased and those that were possessed with devils, and in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed. Simon, and they that were with him, followed after Him. And when they had found Him, they said unto Him, all men seek for Thee. And He said unto them, let us go into the next towns, that I may preach there also, *for therefore came I forth.*" "And he preached in their synagogues *throughout all Galilee.*" But He did not confine Himself to the towns and cities. He loved the country, and on the mountain, and by the sea-shore, preached His own glorious gospel. His ever memorable sermon, the most remarkable and sublime that ever fell on human ears, recorded in the gospel, was delivered from a mountain. "He preached in Jerusalem, and Judea, and all the region round about."

The *Apostles* were itinerants, both before and after their Master had been taken from them. Their commission reads, "Go ye into all the world, and preach the gospel to every creature," and acting under this commission, "they went everywhere preaching the word." They were commanded, it is true, to "begin at Jerusalem," for it had been written, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," but they were not to *abide* there. They were only to "tarry" there "until they were endued with power from on high," until they received the baptism of fire, and were thus qualified for the great work to which they had been divinely appointed. To confirm their faith in the power of the gospel to save sinners, under the first sermon that was preached, after the Holy Ghost came upon them, three thousand were converted and added to the church. These were the first fruits of the glorious harvest that was awaiting them. Thus encouraged, and with the promise of their Lord ringing in their ears, "Lo, I am with you alway, even unto the end of the world," they went forth "preaching and teaching in every house." They met with opposition, but not defeat. When persecuted in one city, they would flee to another, and wherever they went, they preached Christ and him crucified," as the only hope of a sinking world. Commissioned to "preach the gospel to every creature," they would not be confined within the narrow limits of the land of Judea.

Paul, the sometime persecutor, but now defender of the faith, leads off in the great work of carrying

the gospel into heathen lands. He stands confessedly in the front rank of itinerant ministers, and in nothing is behind the chief of the Apostles. "He flew as with the wing of a seraph over the habitable globe: and the vastness of his success corresponded with the rapidity of his movements, and the indefatigable labors of his ministry." From Damascus to Arabia, Judea, Syria, Asia-Minor, Greece, and "round about unto Illyricum," he had fully preached the gospel of Christ. Returning with the same unwearied diligence to visit and confirm the churches he had planted, he came to Mysia and essayed to go into Bithynia: but the spirit suffered them not." He then passed by Mysia, and came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." This call he at once obeyed, and taking with him Silas and Luke, they hastened to Phillipi, "the chief city of that portion of Macedonia." Here, on the following Sabbath, they preached the word, and Lydia, the first fruits of christianity in Europe, was converted, and "attended unto the things which were spoken of Paul."

Paul made many converts at Phillipi, who soon afterwards gave strong proofs of their affection for him and of their devotion to their Lord and Saviour, and his epistle to them is remarkable for its strong expressions of affection. But Paul could not remain at Phillipi. He was an *itinerant*. Duty required him to go "not only to those who wanted him, but to those who wanted him most," and he

continued to travel and preach until arrested by Nero, who soon added his name to the list of the noble army of martyrs. Look, also, at the *evangelists*—were not they itinerants? After the martyrdom of Stephen, we find them going out in different directions on their mission of love. We read that they went everywhere preaching the Word, the Lord working with them and confirming the Word with signs following. In Judea and Galilee and Samaria they preached with wonderful success. In the village or on the highway, to one or to thousands, they were ready to preach Jesus and Him crucified.

Timothy has been called the first Bishop of Ephesus, but St. Paul gives him no such title, and there is no mention of his ever being at Ephesus except as an evangelist, and when he is directed to winter with Paul, another is ordered to take his place. In fact, all that we read in the New Testament concerning the labors and transactions of the Apostles and their co-laborers in the christian ministry, agree with the itinerant plan, while there is not a word from which we can infer that a *settled* ministry was ever adopted by any portion of the apostolic church. This plan has come down to us, and it is now, as it was at the beginning, a most efficient plan of ministerial labors. Its advantages are great :

1. It gives to the people the benefits of a *varied* ministry. “Paul and Appollos and Cephas,” each in turn presents in his peculiar style “the truth as it is in Jesus.” The “son of thunder” is followed

by the "son of consolation." One man is specially qualified by his manner of preaching to arrest the attention of the wandering and bring them into the fold of Christ. Another, by his qualifications as a *pastor*, leads them "into green pastures and beside the still waters," and they "grow up into Christ, their living head." By one the church is confirmed and established in the faith, and carefully guarded against "erroneous and strange doctrines." By another, the claims of experimental and practical piety are urged with so much zeal and fervor that they "grow in grace" and are "careful to maintain good works." One man preaches with the polish and eloquence of the "golden-mouthed" Chrysostom, but he is utterly wanting in administrative ability, and under his ministry, long continued in any one place, the church would run down; but under the itinerant plan another succeeds him, whose skill and fidelity in the maintenance of a godly discipline, and whose tenderness and care as a shepherd of the flock makes permanent the benefits of the other's labors and secures the highest prosperity of the church. "We have found," says Mr. Wesley, "by long and constant experience, that a frequent exchange of preachers is best. This preacher has one talent, that another. No one whom I have ever yet known has all the talents which are needful for the beginning, continuing and perfecting the work of grace in a whole congregation." Under the practical workings of this system, churches have sometimes had appointed to them pastors whom they never would

have "called," but who were, of all others, the very men they most needed. In the fall of 1823, the church in a small town in Kentucky concluded that they must be made a station. They had only twenty-two members, and must, therefore, have an attractive preacher, one who could draw a full house. They named their man and said they *must* have him. How often are similar statements and requests sent up to our bishops. Bishop George did not grant their request, but sent them a young man of whom they had never heard, one who, though devotedly pious, was exceedingly sensitive and timid. The bishop accompanied the young man to his new field of labor. On the way he learned that the church at ——— was so disappointed in not obtaining the preacher they so earnestly petitioned for, that they had determined not to receive the one appointed, and but for the earnest persuasion of the bishop he would have returned to his home. On reaching the town they became the guests of the most prominent member of the charge. The next morning the bishop and his host were alone in the parlor. The young man was sitting in the porch near the window, with nothing but a thin curtain between him and them, and was an unwilling listener to the following dialogue :

Bishop—"Well, brother, how will the young man do?"

Brother—"Not at all, sir; we might as well be without a preacher."

Bishop—"I hope you will like him better after awhile; treat him kindly, he is God's servant."

Brother—"He can remain in my house for awhile, but I think it useless for him to remain; *he is not the man we wanted.*"

The young man wept and begged the bishop to release him; and this he agreed to do at the end of a month, if he then desired it, provided he would fast once a week and spend an hour each day in prayer to God to open up his way. The last Sabbath has arrived. As yet, there has been no indication of God's presence in the congregation. The young preacher has just risen from his knees, and going to the small attic window of his room, beholds group after group of citizens flocking to his church. That day God was with him in the pulpit. The word was made "quick and powerful." At the close of the sermon penitents were invited to the altar. With loud cries for mercy, sinners came streaming down the aisles, and before the services were closed seven souls were happily converted. The meeting was protracted, and in a private dwelling, where applicants for church membership were invited to come, *one hundred and seven* were received into the household of faith. Thus was Methodism firmly established in Russelville, Kentucky, by Rev. C. Stevenson, a preacher whom they never would have called.

2. *It secures to the minister a pastorate* so long as he is able to do the work of a traveling preacher.

"Unemployed ministers," the most perplexing problem for other churches to solve, are not known among us. No itinerant is ever seen "idle" in the ecclesiastical "market-place" or heard complain-

ing that "no man hath hired" him. His place in the vineyard is secured, and with the benediction of the Master upon him, he can toil on as long as he has strength to wield the scythe or light to bind a sheaf. This is true of the most humble member of an annual conference, as well as the most gifted. He will receive an appointment. He will be assigned to some post of duty. He will be sent to feed some portion of "flock of Christ." It may be among the mountains or along the sea shore—in the hill country or the town. It may be to the intelligent and refined, or to the simple and rude. It may be among those who will "esteem him very highly in love for his work's sake," and who will, therefore, give to him a generous support, or it may be among those who favor a *free gospel* as well as "free grace," and who never can be taught that "quarterage" means anything else than a quarter of a dollar. Be it so. Of one thing, however, he is certain—he will have a place among "the laborers." And, thus assured, with his heart all aglow with love to Jesus and His cause, he goes forth with the spirit of a martyr, ready to do or die. Some years ago, at a session of the South Carolina Conference, a call was made for volunteers to go to the Mississippi Valley. Three of the brethren responded, and immediately at the end of the session started for their stations in the Far West. They soon reached what was then a wilderness, but they moved bravely forward, sleeping in the woods at night, with the earth for their bed, their saddle-bags for their pillows and the heavens

for their covering. At length they separated and each one pursued his journey alone. One of them comes to a swollen stream—he attempts to swim it as he has often done others, but the stream is wide and the waters are rushing madly along. His faithful horse fails and sinks, and the itinerant reaches the shore well nigh exhausted. Before he can reach a house and obtain relief his strength utterly fails. Placing his saddle-bags at the root of a tree, he kneels in prayer, and as he prays, the soul of the heroic Richard Nolley ascends with his petitions to the throne of God, where the humble prayer of earth is followed by the rapturous hallelujahs of heaven.

There is nothing that a faithful minister so much dreads as to be unemployed in the work of his ministry. What emotions are felt by the aged itinerant when he learns that, in the judgment of his brethren, the time has come for him to be placed on the superannuated list! How he often pleads to be continued effective. Even Dr. Lovick Pierce, the Nestor of Southern Methodism, who has been on the effective list for *seventy-one* years, still desires that relation continued. Look at McKendree, Asbury and others. How they struggled against disease and the infirmities of age, that they might labor on in the great work to which God had called them. And if it be so trying to the aged minister to be hindered in his work, how terrible it must be to young men when left for months or years without employment, waiting for a call.

3. *It secures to every congregation a pastor.* Un-

der the itinerant system, no flock, however small or poor, is left without a shepherd. Small congregations in the country are provided for as well as larger ones in town or city, and people living in newly settled sections of the country are furnished with the preaching of the gospel and the ordinances of the church. The log cabin of the emigrant is no sooner built than it is visited by the almost ubiquitous itinerant, his children are instructed in the principles of religion and his neighbors are called together once a month, or oftener, to hear in their new home the tidings of salvation. In this way, many from the older States, who were ignorant of Methodism, and sometimes strongly prejudiced against it, becoming acquainted with its doctrines and discipline, have had all their prejudices removed and have cast in their lots with us. A case given by Bishop Kavannah will illustrate this point: An irreligious family moved to the west. Only the grand-mother was a christian, but she was not a Methodist. Soon after they entered their western home an itinerant found them. An appointment was made for preaching in their cabin. A revival followed, and every member of this household, together with the grand-mother, was converted and received into the Methodist Church. The place improved rapidly and soon became a town of some importance. At length a minister of the church to which the old lady formerly belonged arrived, and learning that she was once a member of his church, called to see her. "And you have come at last," said the old lady, "I knew

you would come. When our place became a *village* I thought you would come, but you didn't. After it became a *town* I thought you would come, but you didn't. When the *railroad* and *telegraph* reached us, I said surely you will come, but you didn't. But when the *bank* was organized a few weeks ago, then I *knew* you would come, and sure enough you *have* come. But you are too slow. I am too much of a Methodist now ever to leave them." I will not give the name of the church to which he belonged, but in the truthful and expressive language of Bishop Kavanaugh, "it is the slowest in speed and the most pretentious on arrival." To the same source I am indebted for another illustration of itinerant life in the west: A traveler lost his way in the swamps of Louisiana and employed a guide to conduct him safely out. As they were passing through the cane brakes, they heard, as they supposed, some huge animal approaching. "What can it be?" said the traveler, with some trepidation, to his guide. "It must be a bar (bear) or a Methodist preacher," was the reply, "for nothing else would try to travel along thar." Soon it made its appearance, and sure enough it was a circuit-rider on his way to his appointment. These are the men who hunt up and feed the sheep in the wilderness, and the good that they accomplish will never be fully known until the light of eternity reveals it.

4. *It keeps preachers and people in a state of vigorous and healthy activity.* The frequent changes made kindles the zeal and rouses the energies of

both preachers and people. It brings the preacher into contact with new material. New features of the work present themselves and enlist his energies afresh. It gives to the preacher a greater degree of independence and enables him to "speak boldly as he ought to speak." There is not that dependence upon the congregation, the consciousness of which so often becomes a snare and a temptation to the man of God in his work. It also has much to do with the rapid development of the ministry. Ministers and laymen of other churches often express their surprise at the rapid advancement made by some of our preachers in their knowledge of theology and in their ability to preach. The itineracy is the best *theological seminary* in the land. "We learn the faster by telling what we know." When the now sainted Bishop Andrew was a young man he was sent to the Bladen Circuit in this State. Passing a group of men one day in Robeson county, one of them remarked, "there is a poor excuse for a preacher." "Let that boy alone," said another, "he will make a bishop in the church yet." And what name is dearer to Southern Methodists than that of James Osgood Andrew? Beside all this, the itinerant system gives to the ministry a military, or if you like it better, a pilgrim character. It brings them to feel most sensibly that here they have "no continuing city." Required to forsake houses and lands, professions and prospects, kinsfolk and friends, they can but feel that they are men of *one work*. To save sinners, to comfort and build up the church, to push forward the interests

of Christ's kingdom in the world—this is their one and only work. In this they are *united*. To this they have consecrated soul, body and substance. No secular pursuit or interest can they allow, either in themselves or in their co-laborers, to come in conflict with the one work of saving souls. In zeal, in self-denial, in devotion to duty, in ability and success, the itinerant ministry, in Europe and America, is second to none.

5. *It is necessary to the advancement of christianity both at home and abroad.* The demand which is actually made by the wants of humanity cannot be met but by the aggressive force of a well directed itineracy. About one hundred and eight years ago, Methodism was introduced into America. Without wealth, or learning, or colleges, or churches, or ministers, and with the world and the professing church arrayed against her, what could she hope to accomplish? But see, she has already taken the lead of the old and long established denominations. She has more members, more colleges, more churches, more religious newspapers and periodicals, and her work is just begun. To what does she owe her astonishing success? Mainly, we think, to her well regulated itinerant system. The preaching of the gospel is the divinely appointed means for the world's conversion, and preaching, *itinerant preaching*, has, for the most part, made Methodism what she is—a power and glory in the land.

Methodism has been called “the greatest fact in history.” And is it not so? Only a little more

than a century ago, Methodism took its rise in England. To-night she has a controlling influence over between fifteen and twenty millions of human beings. About a hundred years ago Methodism was introduced into North Carolina, and now she has a membership of a hundred thousand, beside "the hosts that have crossed the flood!" 'Tis fitting, on an occasion like this, that I call your attention to the fact, so clearly set forth in the history of Methodism, that *woman* has had much to do in making our itineracy a success. Mrs. Susanna Wesley was largely instrumental in preparing her sons John and Charles for the itinerant work, and in supporting and encouraging them in it, and since that day the christian mother, and the devoted wife of the itinerant, have done much to extend the lines of Methodism over the world. But for the self-sacrificing devotion of the wife many an active and zealous itinerant would have been driven to location. With but "a handful of meal in the barrel," and only "a few drops of oil in the cruet," she has said, "Husband, *never locate.*" With her own fair hands she has toiled day and night for the maintenance of herself and children, never complaining of her lot, and feeling amply repaid for all her toils and self-denial, when her husband's labors have been effective, and sinners, through his instrumentality, have been converted to God. Often she has been the sole instructress of her children, and in many instances she has so trained, and disciplined, and informed the minds of sons and daughters, that they have

become distinguished for their usefulness in society, and pillars in the Church of God. The itinerant's wife has, not unfrequently, been largely instrumental in making him the man he is. But for her he never would have risen to the position he now occupies in the church. But she has stimulated him to study. She has encouraged his application to books. She has suggested improvements in the style and matter of his sermons, and she has studiously guarded him against being hindered in his work by annoyances arising from the management of affairs at home. Her influence in the social circle has often contributed much to his popularity and success, and her labors in the Sunday school have often proved her to be a most efficient colleague. Noble christian women, companions of your husbands in their self-denying itinerant labors, you will be partakers with them in the great reward, and will have many stars in your "crowns of rejoicing in the day of the Lord Jesus."

If an itinerant ministry is supported by the example of Christ and his disciples; if it was the apostolic plan for the conversion of the world; if our beloved Methodism has derived so much benefit from it in the past, then let us *never abandon it*.

As preachers, let us cling to it, making cheerfully the sacrifices involved, and "rejoicing that we are counted worthy to suffer for Christ's sake." Bishop Pierce once said that "an angel from heaven, if allowed, would gladly travel the hardest circuit in the connection." Thank God, there are not wanting *men* who are willing to do this—sanctified

men—men “full of faith and the Holy Ghost.” All honor to the noble, self-sacrificing itinerant band!

“They toil for souls for which the Lord
Did heavenly bliss forego!
For souls which must forever live
In rapture or in woe.”

Let the church receive with a Methodist welcome such ministers as may, from year to year, be sent to serve them, and give them a generous support. Locations will then seldom occur, and the church will secure the life-long energies of her devoted pastors. Let the “appointing power” be untrammelled” by “petitions” and “special requests.” Trust God and the bishops. Let the bishops, in their difficult and delicate work, not “lean too much to their own understanding,” but let them take counsel of those who, from position, experience and devotion to Christ, are qualified to give advice. Above all, let bishops, and preachers, and laymen, be *much engaged in prayer* for the divine guidance and blessing. Our course shall then continue to be progressive, and the successes of the future will be even more grand and glorious than are those of the past.

After the toils and triumphs of a hundred years, the Methodists of North Carolina assemble at her capital on this Centennial occasion, to thank God for the successes of the past and to take courage for the duties of the future. And here, like Samuel with Israel at Mizpeh, we will raise *our* Ebenezer,

and with united voice and swelling heart, exclaim, "Hitherto hath the Lord helped us."

Rev. M. L. Wood read a letter from Bishop Robert Paine, D. D.

Rev. J. P. Moore made some remarks in reference to the success of this Centennial celebration.

The following resolutions were read and unanimously passed, viz :

Resolved, That we hereby tender our thanks to the citizens of Raleigh for their generous and elegant hospitality.

Resolved, That we tender our thanks to the various railroad and steamboat companies for their kindness in passing visitors *to* and *from* this Centennial celebration at *reduced* rates.

Resolved, That we highly appreciate the christian courtesy of the pastors and churches of this city, who have offered us the use of their houses of worship for divine service on to-morrow, the holy Sabbath.

Resolved, That we hereby express our grateful thanks to the members of the choir of Edenton Street Church for the choice and thrilling music which has added so much to the pleasure and profit of this occasion.

Dr. Burkhead read announcements for preaching in the various churches on to-morrow, March 26th, 1876, and for a grand Sunday school mass-meeting in Metropolitan Hall, at 3 P. M.

The secretary announced that the subscription for the Metropolitan Church amounted to twelve thousand one hundred and thirty-five dollars.

The benediction was pronounced by Rev. W. S. Black.

SIXTH DAY.

MARCH 26TH, 1876.

At 9 o'clock A. M., *Love-feast* meetings were held in the two Methodist Churches. These meetings were largely attended, and were both interesting and profitable.

At 11 A. M., Bishop D. S. Doggett, D. D., preached at Edenton Street Church, a most able, eloquent and impressive sermon.

At 11 A. M., Bishop H. N. McTyeire, D. D., preached at Person Street Church, and after preaching, administered the Sacrament of the Lord's Supper. Those who heard the Bishop's sermon say it was able and convincing.

At 11 A. M., Rev. W. H. Bobbitt preached at the Presbyterian Church, Rev. S. D. Adams at Salisbury Street Baptist Church, and Rev. T. A. Boone at Swain Street Baptist Church.

There was preaching also at the various colored Methodist and Baptist churches in the city at 11 A. M., by Methodist ministers who were in attendance.

At 3 o'clock P. M., *Sunday-school mass-meeting at Metropolitan Hall*. The hall was literally *packed*. Bishop H. N. McTyeire, D. D., in the chair. Religious services were conducted by Rev. E. L. Perkins.

The chairman then introduced Rev. J. J. Renn, of Chapel Hill, announcing his subject :



Truly yours

J. D. Renny

“THE SUNDAY SCHOOL—A FIELD FOR THE EMPLOYMENT OF THE BEST TALENT.”

Mr. RENN said :

Mr. President, Ladies and Gentlemen :

It is a remarkable fact in the history of the church that one of the loveliest, brightest stars in the luminous constellation of the christian system remained comparatively unnoticed for nearly eighteen hundred years after the establishment of the church in the world. That star is the rich provision made by the great Head of the Church for the religious training of children ; and, as we look into the moral heavens to-day, it meets our more enlightened vision in its modest glory as the loveliest gem in the brilliant coronal that encircles the brow of Jesus, and shines out a noble vindication of the claims of christianity over all the religions of earth. This is much of the peculiar glory of our system that, while others claiming dominion in the spiritual world either ignore the little ones or offer them in sacrifice to their false gods, ours takes them in the tender arms of its blessing and holds them up as model subjects of its kingdom. For nearly eighteen centuries the organized efforts of the church were directed mainly to transplanting rough and hardened men from the wilderness of the world into the paradise of the church, “that they might be called trees of righteousness, the planting of the Lord that He might be glorified.” And to a marvelous extent her efforts were eminently success-

ful. But she seemed scarcely conscious of the fact that underneath the wide-spread but decaying branches of these gnarled and knotty trees stood their young and tender successors just budding into vigorous life, ready to be trained by careful culture into forms that might stand in her fertile soil stately as the palm and lovely as the cedar in Lebanon. But at last she learned the blessed truth in part, and committed the care of these tender plants to any who would voluntarily assume the task. But to-day, awake to its great importance, with a correct estimate of the grand results already achieved, and with prophetic eye scanning the future, she displays to the view of an admiring and applauding world the Sunday school as a department of consecrated thought and activity in which the best talent of the pulpit and the pew, of the forum and the auditorium, of the sanctum and the senate, may labor, with the sweet assurance that through their united efforts the innocence and beauty of the primeval Eden will be reproduced in the latter-day glory of the millennial reign, when earth's moral desert shall blossom as the rose, when beside its every stream shall stand these trees of life.

The Sunday school has in our day assumed astonishing proportions. Its field of operations is as wide as the world, and in its results as far-reaching as the countless eons of the great hereafter. As an organized institution of the church, it calls loudly for the best gifts of the head and heart of all. It is the dawning hope of the church that from the present ranks of the great Sunday school army will

go forth those who are destined to plant the Cross as the ensign of the nations on the last stronghold of hell, and gathering around it shall thrill the oceansundered fibres of the redeemed earth with the triumphant shout, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Let her but use the means which she has and her hope will not be disappointed.

For many and various reasons the Sunday school requires gifted and talented workers. In the discussion of this important theme I shall simply attempt to lay the proposition of my subject against a clearly defined back-ground of facts with which it is vitally connected, that all may see and feel its importance.

1. *The design of the Sunday school.* This design is to cast the character of the young in the mold which the Bible has prepared; to train them up in the way they should go; to "bring them up in the nurture and admonition of the Lord;" to teach them to "remember their Creator in the days of their youth;" to guide them to the Cross and assist them to twine the tendrils of their affections around its imperishable beams; to set before their minds and impress upon their hearts the highest objects of their faith and hope and love; to assist them in the formation of habits of virtue that they may be ready to perform with patience the duties, and to meet with resignation the ills of life, that they may be useful in their day and generation, that they may stand as pillars in the temple of God, that they may

be as lights in a benighted land, as salt amidst the impurities of earth, that they may escape the pollutions and consequences of sin and find a home in heaven. This is a work which cannot be successfully performed by minds darkened by ignorance and unskillful in the word and doctrine, however much the heart may be illumined by the light of the knowledge of the glory of God. Religion is both a science and an art. Indeed, it is the Science of all sciences, the Art of all arts. Its divine author says, "If ye will do His will, ye shall know of the doctrine whether it be of God." To *know* His will is the science—to *do* His will is the art of religion. And in the Sunday school in a preeminent sense is sanctified talent necessary to unfold the theory to the mind, as well as sanctified example to impress the practice on the heart of the learner.

2. *The intense desire of young minds for knowledge.* Every child is a philosopher in embryo. His mind is always on the stretch to know the nature and reason of things. He believes in the invisible as well as the visible, the ideal as well as the real. He is ready to grasp and retain the design, to run back along the line of reason to the designer, and forward to the destiny of every object; and the only way to satisfy and save him is to give a truthful answer to his inquiries. With a child religious truth is as readily received as any other, provided, it be presented in an attractive form and manner; but he soon turns in disgust from the ignorant, indifferent teacher of invisible and past or future things, to the enjoyment of the present and visible,

and ceases to trouble himself about that which he imagines nobody understands because his teacher did not. Doubtless the fruitful source of so much scepticism and wickedness is that such multitudes of children are in the hands of parents and so-called teachers who are too ignorant or indolent to give a rational exegesis of the plainest passages of scripture. The mind of childhood is a blank to be filled by the results of its education, and it will be filled by that which is unprofitable and destructive, unless some talented hand shall inscribe on it the imperishable record of truth. Let sanctified talent impress that truth as the guide-book for the young, and they will find the way here and the life hereafter.

3. *The great display of talent in the cause of modern infidelity.* This is a startling thought. Many of the most important branches of science are now marshaled in the merciless warfare of modern infidelity against the claims of inspired revelation. The demon of infidelity has ceased to dogmatize as he did in the garden of Eden; has ceased to rave madly as he did in the land of Uz; has sheathed the sword and opened the dungeon of other ages; is ashamed of the ridicule and transparent sophistry of a hundred years ago; but, more subtile still, he now labors with Titanic strength to build his monstrous hecatomb for the hopes of mankind on the basis of reason. So plausible are his theories, so ingenious his arguments, so deep and wide and comprehensive his researches, so pleasing his conclusions to the natural mind and heart, so often has

he sent the blush of shame to the cheek of dogmatic theology; that it is nonsense to think of scattering his legions with the clumsy catapults of mere dogmatism.

We need not mention these things in the Sunday school. There is no need of the critical acumen of the reviewer with his nice discriminations, to take the gloss from false theory, to lead the mind over the wide field of research, to unravel the web of sophistry, and show the absurdity of its conclusions. No, there is no need of all that. But give to the Sunday school minds and hearts skilled in the precepts and practice of our holy religion, and let them plant in the hearts of our children the hopes of the gospel. Then when they go out into the world and meet the insidious fiend of infidelity, whether "squat like a toad," at the ear of sleeping innocence, or in whatever disguise, they will be ready to apply this Ithuriel-spur-touch of their faith,

"Go ask the infidel what *hope* he brings us,
What charm for aching hearts *he* can reveal ?
Sweet as the heavenly *promise hope* sings us,
Earth has no sorrow that heaven cannot heal."

And the monster, betrayed into his own horrid shape, will stand before them in all his repulsive deformity; and the golden scales of God hung in the heaven of the heart will show that he is weighed and found wanting.

This assertion is to-day receiving its triumphant demonstration on both sides of the ocean. The

earth is vibrating with the majestic tread of the mightiest revival of religion this world has ever known. In breadth and length and depth and height it exceeds any revival of the past ages. How may we account for this wonderful display of divine power? To me the answer seems plain.

The Sunday school idea sprang from its germ into active life less than a century ago. It has passed rapidly and successfully through the following distinct periods of its history 1. Of its recognition, as a means of mental and moral elevation of the children of the poor. 2. Of its organization, when by authority of ecclesiastical convocations, it was made the duty of ministers to organize Sunday schools. 3. Of its development, when its doors were opened to children and youth of all classes and conditions, and the work of supplying it with appropriate literature commenced. 4. Of its incorporation, when it was embraced as an organized institution of the church, working in and for the church and for the glory of God. 5. Of its expansion, when its doors were thrown wide open to adults as well as children and youth, and all alike urged to come and study the work of God; when the aid of talent and wealth, and art and science were invoked, as well as religion; when teachers' institutes and normal classes were organized; when denominational and union, county, district, state and national associations and conventions canvassed the subject in all its bearings until popular interest and sympathy were aroused. Thus expanded, elevated and illuminated it threw its radiant light on the millions of Europe and

America, and its mighty army, led by talented champions from church and state, stood ready to move forward into the very heart of the grand historic period of its *realization*.

Infidelity soon gave the opportunity.

Defeated with its puny weapons in the days when Methodism nursed the infant Sunday school, it spent a century in gathering musty lore from the misty past; and brushing it up, and baptizing it in the name of "Science—falsely so called,"—it marched up to the face of the church, standing with her mighty ally—the Sunday school, flourishing its rationalistic vagaries about the creation, and the gospel, and its infamous "prayer test." In derision its advocates cried "Where is now thy God?" "With the exulting irony of Elijah they challenged the church to try her power in prayer. The aroused church in Great Britain went to her knees. The vital principles of her faith were proclaimed in the simple language of inspiration by a lay-preacher trained in the Sunday school, (Mr. Moody) and fifty thousand souls were converted! while uncounted thousands were brought to Christ under other ministers. America is on her knees, and from the Tabernacle in Brooklyn, from the Old Depot in Philadelphia, from the Hippodrome in New York, from twenty thousand glowing hearts daily, comes the joyous shout "The Lord of Hosts is with us, the God of Jacob is our refuge," while countless congregations over all the land repeat the gladsome sound! What a spectacle! 'Tis the shout of nations in answer to the interrogatory refrain of the Sunday school song "What shall the harvest be?"

All this is simply the reaping of the field sown by the Sunday school. And where is Tyndal, Darwin, Strauss? What has been said of Hume, Voltaire and Bolingbroke may soon be said of them. "It requires the world's reprieve to bring them from the prison of their darkness." If the comparatively meagre share of talent employed has done this, what might be done if all would come to this fruitful field.

4. *The Rise and Progress of the Sunday school in connection with other events of the last century.* What a contrast does our nation present to-day with what it and the world was a hundred years ago! Then the children were neglected on the Lord's holy day. The heathen were sleeping and dying undisturbed in the darkness of their moral night. Books were few. Vice and ignorance and drunkenness held high carnival at home. The lightning was free. The power of steam was unknown. The people groaned under a galling political yoke. But at that very time the hands of talent and genius were sowing seeds from which we are reaping a harvest that astonishes the world, and perhaps the angels.

Then a boy lay by his mother's kitchen hearth watching the dancing kettle lid; and his ideal meditations have realized themselves in iron rails and giant locomotives and palatial steamers bearing to and from every port, and across the wide ocean, the commerce of the nations.

Then Poor Richard pressed his trembling kite against the fire-crowned brow of the black-visaged king of the storm; and as the result of that, across

the plain, and over the mountain, and under the wave, the servile lightning flies with the thoughts of men, and has brought the ends of the earth together.

Then another noble-hearted Virginian banished whiskey from his harvest field ; and to day the great temperance reform is planting roses on faded cheeks and hopes in desolate hearts, and its eloquent tongue is pleading in the pulpits, forums and senates of the nations ; and we trust the day is not far distant when this illustrious Jonadab joined heart and hand with our rushing Jehu—the master spirit of church and state—will destroy the priests and demolish the temples of this monstrous god of rum.

Then Protestantism had less than fifteen missionaries bearing the light of christianity in heathen lands : Now we have more than fifteen thousand missionaries proclaiming the “glad tidings” in the willing ears of more than fifteen hundred thousand heathen in the “regions beyond,” while the most obstinate nations are opening their gates, and the ends of the earth are crying “Come and help us.”

Then commenced in earnest the translation and circulation of the scriptures in foreign languages and in foreign lands. Now, in the language of an eloquent divine, “Where is the Bible? Wherever there is light. Speaking the language of heaven in seven score and a half of the tongues of earth, and giving the word of God by forty millions of voices to five times as many million ears, and in tongues spoken by six hundred millions of men, and having swept its path of storm, it still walks triumphant

despite earth's dying malice and hell's eternal wrath, and like the apocalyptic angel, though it wraps its mantle of cloud around it, calmly looks out upon the world with a face as it were the sun encircled with the rainbow."

Then was formed the nucleus of the tract societies. Now their truth-laden waifs, like the pomegranates on the robe of Messiah's prototype, give beauty and relish to his word in every land.

Then the fire of Methodism was kindled in the old world and the new. Now where the dry stubble is, it is burning on.

Then, and by no means least among the wonderful productions of that wonderful era, the idea of the Sunday school was conceived and took its organized form. Now the various branches of Methodism in the United States and Canada number about three millions Sunday school members. All the other denominations number about four millions. We say nothing of the result in Europe, save that the aggregate is not less than twelve millions in both countries.

These are some of the mighty sons of progress that date their birth with the era of the Sunday school; and their strength is laid under contribution in its tremendous operations. The telegraph bears its orders and tells of its work, the steam prints and circulates its literature, the liberties of the people, the influence of temperance, the far distant missionary, the omnipresent Word of God, and the talent and grace of the church are all subsidized by its mighty influence.

Thus do we see the Sunday school planted in this country nearly a century ago, when the gospel was preached in the wilderness, and annual conferences often held in log cabins, taking its position in the front rank of the great enterprises that have developed the power of unfettered civilization and the light of religion to such an extent that our land has become the inviting beacon that is guiding the struggling barque of this world's hopes to the haven of rest. Here we may well say with the poet :

“ When a deed is done for freedom, through the broad
earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to
west ;
And the slave, where'er he cowers, feels the soul within
him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of time.
Through the walls of hut and palace shoots the instantane-
ous throe,
Where the travail of the Ages wings earth's systems to
and fro ;
At the birth of each new era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips
apart,
And glad Truth's yet mightier man-child leaps beneath the
Future's heart.”

5. *The present social and religious condition of our country and its probable future.* We are trying to unite elements the most diverse, and to bind in one bond of union the fiery disposition of the denizen of the tropics with the cold, calculating inhabitant of the Green mountains ; the effeminate,

sentimental dwellers of the east with the hardy, nomadic pioneers of the great west, whose promenade is the war path, and who drive away the blues by bearding the grizzly bear in his Rocky Mountain home. We have the pliant European, the stubborn American, the ignorant African, and the prejudiced Mongolian. We have the worshippers of the Great Spirit, the disciples of Confucius, the followers of Luther, the children of the Pope, the general destructionists, the general restorationists, and the fanatics of the new dispensation. We have the advocates of every political creed under the sun. Never was there a nation like ours. Spreading over an extent of territory, compared to which the far-famed nations of antiquity fade into insignificance, and counting nearly fifty millions of souls; the number of our people is annually and rapidly increased, and as thoroughly mixed by emigration from every clime. It has been estimated, from a careful review of the past, that the population of the United States will, within the next century, reach three hundred millions. It is certain that its ultimate capacity for population is at least *eight hundred millions*.

This enormous aggregate may be reached much sooner than we imagine. "We are certainly growing; and the foundations we wish this vast political society to stand upon we ought to have not only laid, but most firmly built up at this very time. In vain do we grow if we grow not wisely. The power which these United States must have to maintain a happy or peaceful liberty must be an

intelligent, religious power. Our people must do right, and do right intelligently. To a nation like our own ignorance is death; the loss of virtue is annihilation."

How is this vast aggregation of heterogeneous elements and interests to be harmonized? As a people we can ask no more important question than this. We need not look to the wisdom of statesmen and the influence of politicians to give us an answer. Not in any form of government independent of correct and deep religious influence will this desirable consummation be reached. The pulpit, that mighty conservator of truth, has hitherto failed to furnish this cohesive power. Its ministrations are mainly to the adult portion of our people, and religious teaching does not often change the political habits of grown up men. And it is a sad truth that too much of its influence has gone to foment strife and division both in church and State, in opposition to the spirit of that "charity which is the bond of perfectness;" and which, in this country, must be the bond of social, civil and religious harmony, or our blood-bought institutions will soon be buried in the graves of their faithful defenders. Neither will we find it in the press or the secular school. It is alone to the Sunday school that we look with confident hope that this vast diversity of sentiment and interest will be harmonized; that our children under faithful and competent teachers will learn at the feet of Jesus, the pure social and conservative principles which He only can give and which this wide world

must learn before the sceptre shall be wrenched from the bloody hand of anarchy, and the olive branch of universal peace shall be the emblem of the nations. This we may see in a clearer light by considering briefly.

6. *The Sunday-school work of the present day and its probable results.* Various methods and plans have been introduced into the Sunday school work at different periods of its history, all tending to raise it to a higher plane of usefulness. I need not introduce them here. I shall confine my remarks to three in which the hand of God seems to be specially manifest.

1. The system of object teaching. This is carried on to a large extent by the illustrated Sunday school literature of the present day ; but I wish to speak more particularly of the blackboard. This is now coming into general use. God's blessing is attending it. And no wonder ; *object teaching is God's own favorite method.* Throughout the Divine Revelation, when it was practicable to introduce objects it was done. God did not give to Noah a verbal description of an invisible token of His Covenant, but He said : "Behold, I do set my bow in the cloud," and on the blackboard of the retiring flood the delighted eyes of the old patriarch saw the mysteriously beautiful arch, tinged with the vermilion blush of grateful mercy ; and still his children see it.

On the blackboard of the lonely night Jacob saw the ladder let down from heaven, and angels ascending and descending upon it. On the black-

board of Moses' solicitude for Israel the divine crayon traced the enchanting vision of the coming glory. On the blackboard of Judah's transgressions Isaiah saw the Lord high on His throne, in His temple, with His train and the seraphim. In a word, in the multitudes of visions of the Old Testament, and the many objects used by our Saviour in the New—and, finally, the grand panorama of the apocalypse, crowned with "the New Jerusalem coming down from God out of heaven"—we behold God as the first and great master of object teaching.

2. The International Sunday School Convention, which met for the first time in Baltimore last May, at which there were over four hundred delegates reported, representing England, Canada, and twenty-eight States of the Union. This is the result of local conventions and assemblies innumerable. To this great convention came the best heads and hearts of the denominations, ministers and laymen representing all parties, and worked together for the glory of Him whose spirit had made them one. This shows the beating of the popular pulse.

3. The international session system. The National Sunday School Convention held in Indianapolis, Indiana, in 1872, appointed a committee of twelve representing the Methodist, Baptist, Presbyterian, Episcopal and Congregational denominations of the United States, and the Sabbath School Association of Canada, and instructed them to prepare a series of uniform lessons for general use.

They went unanimously and heartily into the work. Just three years and three months ago they offered their first lessons to the public. Had they been offered twenty-five years ago I believe they would have met with universal disapprobation. The church then was not ready for them. But now behold the result! It is only less than a miracle. *Only two years and four months after their introduction* the secretary of that committee, Dr. Warren Randolph, reported to the International Convention in Baltimore that "these lessons are largely in use throughout our own land by Methodists, Presbyterians, Baptists, Episcopalians, Congregationalists, Lutherans, Moravians, friendly members of the Reformed churches, Adventists, and many others—a mighty host, to be enumerated only by millions. Each of these denominations has established Sunday school periodicals, large parts of which are devoted to the exposition of the lessons. In addition to these private enterprise has established many more. The weekly religious press of almost all denominations expounds the same, and in some instances secular papers are doing it, while the teaching of the lesson for the following day has become the Saturday feature of the noon day prayer meetings all over the land. Thus our lessons have found their way to the Sunday schools along the shores of the Atlantic, down the slopes of the Pacific, and through all the region which lies between. East and west and north and south have come to love and use them. Who would have thought ten years ago that Divine Providence was

preparing for our land such a bond of union! "This is the Lord's doing; it is marvelous in our eyes." Scarcely less wonderful is it that the British colony of Canada should be so heartily in accord with us. * * * But this is not all. Our work will help to unify the nations. The tidal wave is already rolling along the shores of continental Europe. The grand swell is felt in Asia, and even in the regions that are beyond. Our lessons are to-day in use in France and Germany, in Sweden, Norway, Denmark, the Netherlands, Turkey, Italy and Greece; in Syria, Hindustan, India, Burmah and China. Mexico and the Choctaw Indians are sitting with us to study the same scriptures. Australia, New Zealand, and the Sandwich Islands have clasped hands with us across the intervening waters, and it is literally true that one set of Sabbath studies is going with the sun around the globe." The circle of unity is complete. Here is the fact; astounding, but true. Like all other facts this has its philosophy. I shall endeavor to show this only in some of the *probable results* of this great work.

1. One probable result will be to increase largely the number and efficiency of the regular ministry.

2. Another, more probable still, it will flood the world with lay preachers. *May God through the Sunday school raise up ten thousand Moodys!*

3. Universal revivals of religion. It is a significant fact that in the present day, wherever there is a good Sunday school revivals follow with but little effort; while the reverse is equally true—no

Sunday school, no revival. When the Sunday school becomes universal revivals will be universal.

4. Universal extirpation of bigotry. The church should hail with unspeakable joy the power that shall wipe forever this foul blot from her otherwise fair escutcheon. This power the Sunday school possesses in larger measure than any other earthly agency. The general circulation of the Bible, studied by the aid of the International Lessons, from which all sectarianism is excluded, and the unquestioned Word alone is taught, and well taught, will elevate, expand and harmonize the religious thought of the next generation far above any period of the past, and the leaven will work on until bigotry will be remembered only as a dark shadow on the background of the past year, when this filthy, remorseless Beast of the Apocalypse, who, though for ages he may have had his lair in the Vatican, has made the deep and bloody footprints of his prowling in the territory, and his mark on the foreheads of men in every division of the church in all ages; has fomented the bloodiest strifes of all time, that baptized the offering of the first redeemed worshipper with the crimson current of his heart; that drained the life-blood of the Redeemer; and, "drunk with the blood of the saints," has kindled the fires of every stake; and has labored for six thousand years to bury the lovely form of Charity under the rubbish of false creeds, shall be no more!

5. Then shall follow universal fraternity. The dawn of its day of peace and love is upon us. Its

morning star is the Sunday-school. How much it has had to do with the drawing of nations and denominations together it is impossible to say. That it has done much in this direction is beyond question. In the morning twilight of the coming day of universal brotherhood, we see England and America, with the sword resting peacefully in its scabbard, standing in old Independence Hall, with clasped hands, to celebrate the triumph of the one and the defeat of the other; while from east and west and north and south, the nations of the earth gather around not as allies of either party, nor as armed neutralities, nor as pouncing vultures; but to swell the grand chorus in the first universal song in praise of civil liberty. At last the nations pause in their butchery, and say to each other "We be brethren."

In its morning twilight we see the Evangelical Alliance waving the olive branch above the battle fields of the past, above the crumbling thrones of tyranny, above the fireless ashes and the charred stake, above the cowering beast, above the walls of sectarianism; while in the distance, "as the voice of many waters," comes the approving shout of "nations and kindred and people and tongues."

In its morning twilight we see the Churchman and the Dissenter, the Calvinist and the Arminian, working together to give the world a new and improved version of that word which is able to make all men wise and free; and which in making them wise and free, will make them one.

What is to be the end of this? Who shall tell

us? Perhaps St. John has already told us. Hear him: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God. And they sing the song of Moses and the Lamb, saying: "Great and marvelous are thy work, Lord God Almighty, just and true are thy ways thou King of Saints; for all nations shall come and worship before thee, for thy judgments are made manifest."

Now, let us suppose that this sea of glass represents the Truth, as contained in the Bible, studied and embraced by all nations, and the commingled fire the Holy Ghost, purifying, expanding and elevating this sea until its flood tide of truth and love rises high above the walls of sectarian prejudice, reared by the hands of ignorance and bigotry; and the universal church, transformed into a universal Sunday school, with her countless hosts "seeing eye to eye," with spotless robe and waving palm, and sounding harp, shall together celebrate the victory over the Beast, and give the glory to the King of Saints, and the vision will be realized. And who knows but that its realization will be the International Centennial Celebration of the adoption of the International Sunday school Lessons?

"Creeds, empires, systems rot with age,

But the great people's ever youthful!

And it shall write the future's page

To our humanity more truthful!"

7. *Above all the vast variety and importance of the subjects of knowledge embraced in the scriptures.* In the Sunday school we are trying to fulfill the words of David. "One generation shall praise thy works to another, and shall declare thy mighty acts. They shall abundantly utter the memory of the great goodness, and shall sing of thy righteousness. * * They shall speak of the glory of thy kingdom and talk of thy power. To make known to the sons of men His mighty acts; and the glorious majesty of His kingdom," which "is an everlasting kingdom," and whose "dominion endureth through all generations."

As I ponder on these things, methinks I see the Bible transformed into a stupendous column, built of pellucid crystal, quarried in truth's eternal hills; around whose broad and immovable base curls the smoke and wreathes the flame and lowers the cloud, and leaps the lightning, and crashes the thunder, and pours the tempest, and hiss the serpents, and shriek the fiends, and prowls the dragon of the bottomness pit; where despair with haggard visage dances on the cenotaph of Hope: Upon whose star-gemmed capital rests the Great White Throne, where clouds of golden incense float, and lovely rainbows arch, and suns rotate, and cherubs read the Book of Life, and seraphs blaze, and angels sing, and saints rejoice, and mercy smiles, and tears are dried, and friend meets friend in amaranthine bowers to say farewell no more; while Hope, immortal still, with radiant brow, stands by and points still upward to glories yet to come. And along whose

shaft from capital to base are moulded figures of a thousand shapes, symbolizing every imaginable scene in heaven, earth and hell; and embracing in one broad classification every science that has been opened to the contemplation of man. And on its broad, spiral stairway, built and coiled around it by the wizard hand of time, I see eager millions of earth's inquiring children gazing with rapt attention on the scene. They are all Sunday school scholars and would gladly learn the meaning of those symbols. What are the things symbolized in the sculptured hieroglyphics of their great lessons? Let us enumerate a few. There is history, sacred and profane, universal and particular, ancient, modern and prospective. There is prophecy and its fulfilment, theology and its development, the many computations of chronology, the boundaries and divisions of geography. There are the beauties of botany, the plumage of ornithology, the multitudinous forms of zoology. There is the calculus of the mathematics, the depths of the metaphysics, and the models of rhetoric. There is a lone ark on a shoreless sea, a guiding pillar of cloud and flame, a gushing rock in an arid waste, a mercy seat and burning incense, an altar of sacrifice and ministering priest, with ephod and breast-plate, and urim and thummin. There is man, his origin, his present condition, his weal, his woe, his destiny. There each one may behold as in a glass the living semblance of what he is, and again of, what he ought to be.

And accompanying those symbols wherever they are seen, are index hands all pointing to one central

group, sculptured in bold relief, most prominent in which are a cross and a crown. Let us turn our eyes in the direction indicated by the index fingers. What do we see? There is a mysterious star; and on a plain some shepherds and their flocks. The air is bright with angels, silver wings and joyful sounds are heard. There is a babe in swaddling bands, with an ox-stall for His birth-place and a borrowed manger for His cradle, while at His feet are venerable strangers bending in adoration, displaying princely gifts. Anon, the infant is a man. By a river's brink, in a demon-haunted wilderness, on burning desert sands, on mountains bleak, on stormy seas, by an ancient well, by empty bier and vacant tomb, by lepers' haunt, and beggars' booth and healing pool, in rural homes, in crowded streets His form is seen; and as he goes, the blind behold His face, the deaf listen to His voice, the dumb speak His praise, the lame leap as the hart, the leper feels His healing touch, the dead live, the wind and wave retire to rest. There is a man sowing by the wayside, on rocks, among thorns, on good ground. There is a mustard seed, and a barren fig tree; a buried talent, and a widow's mite; a precious pearl, and a rich fool; a self-righteous pharisee, and a penitent Publican; a Dives in his Palace, and a Lazarus at his gate; and then the one in flames and the other in Abraham's bosom. A supernatural glory on the summit of a mountain, and a supernatural agony in the olive shadows of a garden. There is an arrest without warrant, a trial without testimony, a convict without a crime, and judgment with-

out mercy. There is a mock royalty, and a mock homage ; a traitor to his Master, and a coward in His cause ; a few friends and many foes ; a thorn-crowned Victim on a pitiless cross. A strange trembling in the earth, and a strange agitation in the heavens. A loud cry, a rending of the temple veil, and darkness and silence reign. Anon, there is an open sepulchre tenanted by cast-off linen, a scarred form is seen at intervals in strange communion with men ; and then, with wounded hands spread in blessing over a world of enemies, that form retires beyond the stars in company with angels. These are some of the scenes portrayed in that wonderful group ; and the eyes of all those children, all along that winding way are fixed on them. Their ears are eager to catch their teachers' exegesis. They look to that exegesis to guide them up the winding way to the place where stands the Cross, where they may wash their robes in the crimson fountain at its foot, and find angelic convoys to bear them company to their appointed places in the living rainbow round about the Throne ; where with teacher and class-mate, with student cherub and loving seraph, in the everlasting Sunday school of heaven they may learn and love forever. In the name of Him who bids them come, let them have talented teachers to help them on their way. O, for ten thousand talented minds with souls on fire to come and cultivate this field !

CONCLUSION.

*In the Sunday School, the Best Talent may reap
the richest reward.*

If our religion be true our rational conceptions of the ideal must find their realization somewhere in the universe. According to this belief the world bestows its richest honors on the men who employ their talent in the effort to realize our highest conceptions of the ideal. We conceive of angels as perfect creatures inhabiting the invisible world. The sculptor chisels their shape in the lifeless marble, the painter limns their forms on the unthinking canvass, the poet gives them a "local habitation and a name" and the musician catches some stray notes from their celestial choirs; and for this the world honors them; registers their names on the roll, and places their sculptured forms on the pillar of immortality, and transmits their memories to the passing generations in story and in song. But their works crumbled, mildewed, forgotten in the hurry of the ages will have no part in the resurrection; and if remembered beyond the dark valley will be reverted to only as illustrations of the weakness of man's most brilliant efforts. But he who sees an angel in the form of a little child, and brings his talent in patient devotion to the work of developing it, shall inscribe his name on the throbbing heart of a living, grateful monument, that the fires of tribulation will but refine; that will stand unmoved when the death throes of earth shall wring from their bases the lasting

hills ; which, with the Rock of Ages for its pedestal, will adorn heaven and reflect its lustre on his spirit forever. *That will be his reward "If any man serve Me him will my Father honor."*

Bishop McTyeire requested Bishop Doggett to close the exercises

The Bishop came forward in response to the call and delivered a short, but a most appropriate and thrilling speech. Everybody was delighted.

The vast audience sung the Long Metre Doxology, and Bishop McTyeire pronounced the benediction.

Thus closed the exercises of the first Centennial celebration of the year 1876.

It was a grand success. May its influences for good never die.





J. B. Babbitt

RALEIGH CHRISTIAN ADVOCATE AND RELIGIOUS JOURNALISM.

BY REV. J. B. BOBBITT, D. D.

The Centennial mass-meeting held in the city of Raleigh, commencing March 21st, 1876, unanimously adopted the following resolution :

“ *Resolved*, That as the *Raleigh Christian Advocate* has held, and does now hold an important relation to North Carolina Methodism, the Rev. James B. Bobbitt is hereby earnestly requested to prepare a sketch of the *Advocate's* history, and its relation to North Carolina Methodism, and that the same be published in connection with the various addresses delivered during this meeting.”

In compliance with this request, I proceed to give such facts as I have been able to obtain bearing upon the history of the paper. The sketch which I shall give must, of necessity, be meagre, and unsatisfactory. In the absence of any connected file of the *Advocate*, I have relied greatly upon my seniors in the Conference for facts and dates in the preparation of this sketch.

The question of publishing a paper as the organ of the North Carolina Conference was first brought before that body at its session held in Pittsboro, December, 1854, and measures were then taken, looking to the establishment of such a paper.

At the Wilmington Conference, held November, 1855, a plan was matured, and the *Raleigh Christian Advocate* was established. Rev. R. T. Heflin was elected editor, and the first number was issued

January, 1856. Dr. Heflin was continued in the position as editor until 1861. In 1860, Rev. W. E. Pell was elected assistant editor, and in 1861 he was elected editor in chief. During the early part of this year the paper was suspended by order of the publishing committee on account of the war and for the further reason that its resources were not sufficient to meet current expenses. At the Conference held in Raleigh, December, 1862, a joint stock company was formed. This company took the *Advocate*, assumed its liabilities and received all its income, while the Conference was to have an equal voice with the company in the election of editor.

Rev. W. E. Pell was chosen as editor and continued in that position until some time in the year 1865, when it was again suspended. At the Conference held in Fayetteville, November, 1866, a committee was appointed to take into consideration the feasibility of resuscitating the *Advocate* for the third time. The committee brought in a favorable report, which was adopted. Rev. W. H. Cunningham was appointed agent to manage the affairs of the company and to publish the paper. The first number was issued in the spring of 1867, with Rev. H. T. Hudson, managing editor. For reasons satisfactory to the agent and the editor the name of the paper was changed from *Christian Advocate* to *Episcopal Methodist*. During this year the office, in which the paper was printed was burned, and much of the type and fixtures were destroyed, or so damaged as to render them of little value.

In addition to this misfortune, heavy debts came

upon the company, and, the agent finding himself unable to meet them, the entire office which had been saved from the wreck of the fire, including press, type and fixtures, was advertised to be sold during the year 1868, to satisfy claims against the company. Rev. H. T. Hudson, in addition to his editorial duties, had the pastoral oversight of Edenton Street Church in the city of Raleigh. He saw the situation. It was a crisis with the paper. To allow the office to be sold under the sheriff's hammer would have been humiliating; and how to prevent the paper from going down—how to avoid the mortification of the fourth suspension with no visible prospect of its ever being revived again, were perplexing questions. There seemed to be a sort of fatality connected with the paper and its publication. Its friends, many of them, had forsaken it, and no one could be found who was willing to risk a dollar in the enterprise. In this extremity, Rev. H. T. Hudson came forward on the day of sale and bought in the type, press and office furniture, with his own private funds. He secured the services of R. H. Whitaker, Esq., (now Rev.) to take charge of the paper—do all the mechanical work—bear all expenses and receive all the profits. The editorial department was under the control of brother Hudson. For his services he received no pecuniary consideration whatever.

For a year and more the paper was continued under this management, all the while in a struggle for existence. The reasons assigned for the difficulties with which it was environed in its publication

under this management, are thus briefly stated : First, the war had left the people in an impoverished condition. Second, the pecuniary complications of the company. Third, lack of confidence, on the part of the people by reason of previous suspensions. Fourth, the editor was overworked, having the oversight of an extensive pastoral charge, in addition to his editorial labors.

The foregoing embodies all that I have been able to obtain, respecting the history of the *Advocate*, prior to my editorial connection with it. The account is meagre—a very little trace of history for so great an interest.

At the Conference held in Statesville, December, 1868, I was solicited, at an early period of the session, by some of my best friends, and by Rev. H. T. Hudson, who was then the custodian of the *Advocate* property, to take charge of the paper and publish it in the interest of the Conference. When the subject was first brought to my attention, it did not strike me favorably. I could not think of assuming such a responsible position. While many of my friends favored, some advised against it. After mature thought and prayerful consideration of the whole question, I decided to take the paper and risk the consequences. It was thought best that the Conference should assume no pecuniary risk in its publication, but to adopt it as their organ and to use it as a medium of communication. To carry out the wishes of the Conference in this particular, which were in harmony with my own views, I purchased of Rev. H. T. Hudson, the subscription books,

type, press and fixtures, at a price agreed upon by us; the Conference, by resolution, requested the Bishop to appoint me editor of the paper, adopted it as their organ, and pledged to it a hearty support. The Bishop gave me the appointment, I received it with fear and trembling. When my name was read out, "J. B. Bobbitt, editor of the *Raleigh Christian Advocate*,"—a friend near by remarked, "You have the hardest appointment in the Conference." A distinguished visitor from another Conference, and a doctor of divinity, said "Ah, my brother, it will give you a heap of trouble." I kept silence. I opened not my mouth. My mind was decided. I had surveyed the field, and counted the cost. My confidence was in the great Head of the Church. I felt that the Conference could not afford to be without a paper published in her bounds. With a membership of more than fifty thousand, and with the wealth and intelligence of our church, I could but believe that the enterprise would be a success.

Reasoning from the past, some predicted that the paper would soon go down again. Its previous suspensions had destroyed confidence in it. While it was in the range of possibilities to restore that confidence, they did not conceive it at all probable that such would be the result. Under these circumstances I entered upon the responsible position of editor of our Conference organ. I had no experience in this department of church work. I had edited a paper during the year 1867, but did not allow it, in any respect, to interfere with the pas-

toral duties of my charge. I had written for the religious press, but had no experience in the editorial conduct of a religious journal. The first number of the paper, under this new arrangement, was issued on the sixth day of January, 1869.

When I took charge of the paper, there were only about two hundred and fifty names on the subscription books. Many of these were non-paying subscribers. In about two months the number was increased to one thousand. I was greatly encouraged by this rapid increase. My work was arduous. I labored day and night. I was editor, proof-reader, book-keeper and mailing-clerk. My heart was in the work. I determined to assume no liabilities which I could not meet at the close of each week. The paper must pay its way or it could not go forward. Confidence in its success was gradually restored, and hearty congratulations came in from all quarters. My subscription list had already gone beyond my most sanguine expectations. My heart was full. I thanked God and took courage. Thus the paper—our paper—lifted its head above the waves of misfortune and has had smooth sailing, all the while, until it now has its place in the great family of *Advocates* in the Southern Church, not only in point of circulation but also in character, influence and usefulness.

In this connection it is proper that I should say that very much of the success of the paper up to that time and to the present is due to the hearty support of the Conference and their untiring efforts to give it circulation. Among its warmest friends was

the sainted Dr. N. F. Reid. He wrote for it, talked for it and obtained many subscribers for it. He was my warm personal friend. He was an uncompromising friend of the paper. I loved him tenderly, and will ever cherish his memory. It was through his influence, perhaps more than of any other one person, that I was induced first to embark in the enterprise. He promised to stand by the paper; and nobly did he keep his promise to the day of his death.

The following is his letter of congratulation which appeared in the first number of the paper issued after I had assumed its editorial charge. This will serve to show the great interest he felt in the enterprise and his confidence in the success of the undertaking:

REV. J. B. BOBBITT:

Dear Brother: Allow me to congratulate you on assuming the editorial conduct of the "*Methodist*." The paper has had a hard struggle for its existence. The impoverished condition of the country, the limited mail facilities, off the main lines, and the idea which has obtained that it would soon be suspended, have made it an exceedingly difficult task to send it out week after week, with its bills footed up. The man who performed this task, Rev. H. T. Hudson, deserves the thanks of the whole church. Whether the obligation shall ever be fully recognized or not, he, together with those who have battled for the paper, will have the proud satisfaction of knowing that an important enterprise has been rescued from threatened overthrow and placed upon a living basis. You take hold of it, where he left off. The coast is clear for you. The circumstances under which you commence your career, as a church editor, are favorable to success. Your editorial experience in another de-

partment will be of great service to you. The paper is unencumbered—there never was so much unanimity in its support in the Conference. Our people feel the necessity for its continuance—money matters, we all hope, will become easier—the idea of its suspension will be abandoned, and now, if the preachers will rally to its support, as I believe they will, we may have a paper that will not only meet our wants, but one of which we shall all feel justly proud. If I had the ear of every member of Conference I would say—*let us all at once send up a list of subscribers*, and I would say to every member of the church who is able to take a paper at all—*take first your own Conference paper*. That which gives influence and importance to other conferences is the manner in which they support their own enterprises. If we rise to, and maintain that position, as a Conference, which we may, and should, it must be done by following their example. Other conferences would like to have our patronage and court us for it, but if we wish to have their respect instead of their wooing, we must show ourselves their equal. There should never be strife and jealousy between conferences, but rather noble emulation as to which can excel in everything that tends to advance our common Methodism, and thereby the cause of Christ. With great hope in your success, I am,

Yours affectionately,

N. F. REID.

Thomasville, N. C., January 1st, 1869.

On the 23d of November, 1870, the paper was enlarged and in other respects very much improved in its general appearance, and also in matter. Its name was changed from *Episcopal Methodist* to *Christian Advocate*, preferring to resume the great family title. Finding the increased business and duties of the office were becoming too heavy for me, I succeeded in securing the services of Rev. H. T. Hudson as an assistant. His name appeared as as-

sociate editor in the issue of June 21st, 1871. On the 17th of June, 1872, he yielded to the urgent request of the Trustees of Greensboro Female College to accept the agency of that cherished institution, and he at once retired from the position as associate editor, leaving to the paper the legacy of his best wishes and benediction, and carrying with him the highest esteem of the writer of this sketch and the patrons of the paper. By reason of his retirement the multiplied duties of the office again devolved upon me. On the 8th of January, 1873, I was fortunate in securing the services of R. T. Gray, Esq., to take charge of the local and general news department. This position he filled with great credit to himself and to the satisfaction of all. On February 11th, 1874, he severed his connection with the paper to give the whole of his time to the legal profession. Again I was burdened with the entire editorial work of the office.

The increased interest and constantly growing patronage of the *Advocate* brought with it a corresponding increase of labor and responsibility. I must, of necessity, call some one to my assistance. On the fourth day of November, 1874, at my earnest solicitation, R. T. Gray, Esq., consented to share with me the labor and responsibility in the publication and editorial management of the paper. He purchased one-half interest in the entire office. In doing this he did not surrender the practice of law. Since that time he has performed the duties of assistant editor while he has given all proper attention to his legal profession. In both, his work has been signalized with success.

Having given the foregoing sketch of the *Advocate's* history, I may be allowed some latitude to speak of the origin, power and progress of the press.

To Germany belongs the parentage of the first newspaper ever published. It was entitled the *Gazette*, and was published in Nuremberg, Germany. In the year 1615, the first daily paper was commenced. It was called *Die Frankfurter Oberpostamts Zeitung*. Its first editor was Egenoff Eurmel. The first daily paper published in England appeared in the reign of Queen Anne. It was first issued March, 1702, and was entitled the *Daily Courant*. The first paper published in America was the *Boston News Letter*, and was issued April 24th, 1704. The second was called the *Boston Gazette*, first issued on December 21st, 1719, and the third the *American Weekly Mercury*, printed in Philadelphia. On the 21st day of August, 1721, James Franklin commenced the publication of the *New England Courant*. Benjamin Franklin took his first lesson in type setting in his brother James' office. The first metal type was cast in the year 1452, by Peter Schoeffer, in Nuremberg, Bavaria, a place celebrated for mechanical inventions.

The first religious paper ever published, according to the most authentic history, was issued in Boston, January, 1816. Sidney Edward Morse was its editor, and Nathaniel Willis claims to have been its first publisher, and also the first to conceive the idea of publishing a religious journal. The paper was entitled the *Boston Recorder*. Its publication has been kept up until the present. It now forms

a part of the *Congregationalist*. Thus we see that the history of religious journalism dates back only sixty years. After Mr. Morse left the *Recorder*, he went to New York, and he and his elder brother, Richard C. Morse, started the *Observer* in 1820. This is said to have been the third religious paper issued in the United States. Sidney E. Morse and Richard C. Morse were sons of the Rev. Jedediah Morse, D. D., of Charlestown, Mass., the author of a very popular Atlas. The Morse family, it will be seen, hold a conspicuous place in the annals of the country, but the world is more largely indebted to Professor F. B. Morse, of telegraphic fame, than to either his father or brother Sidney. His praise is upon the lips of all. His name will be handed down to the latest posterity.

Zion's Herald published at Boston, was the first Methodist paper published in this country. It is still in existence. Sixty years ago there was only one religious paper, namely the *Boston Recorder*. It started with five hundred subscribers. Now there are three hundred and fifty religious papers published in the United States, and more than one hundred millions copies are annually printed. These papers, generally, are conducted with ability. For vigor of expression and independent thought, they are equal to the best journals of the land. Some have had a long existence, while many, like other classes of papers, have been short lived. Dr. Talmage, in a lecture, delivered in the Brooklyn Tabernacle, the subject of which was the "Lying Newspaper," intended no doubt for the secu-

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lar press, humorously remarked, that "when a paper becomes positively religious, it is almost—not quite—certain to become bankrupt. So that there are to-day, I suppose, not more than five self-sustaining religious newspapers in this country." There is more truth in the statement of Dr. Talmage than, on first thought, one might suppose. Hence, in order to the success of a religious journal, due regard must be had to the various topics in which the public are specially interested. Comparatively few are self-sustaining. It is estimated that not more than thirty newspapers have lived over a century. The great majority do not have an existence five years. History shows, however, that in proportion to the number started, the religious press is better sustained than the secular.

We now speak of the power of the press, as the great agency in diffusing knowledge. Whether this knowledge be historical, scientific, literary, or religious, it is universally conceded that the press is the most rapid mode of its propagation. The grand thoughts and ideas of the world's genesis have been preserved and handed down to posterity through this medium. The accumulated libraries of all nations are its products. These libraries enlighten, strengthen and nourish the human intellect. Educated mind rules the world. The press is truly the mother of our periodical literature, a literature which has gained marvellous proportions in the land, and become the vital breath of the expanding intellect. It is sending forth legions of quarterly, monthly, weekly and daily periodicals, in ceaseless

streams to bless and enlighten mankind. They are scattered over the civilized world, and eagerly sought after and read by the millions. They are the light of matured minds reflected through the press, which, in a qualified sense, is the light of the world. It is the only source through which we may acquaint ourselves with the history of past ages, and by which an account of the present can be preserved and handed down to succeeding generations.

“The influence,” says a recent writer, “of the art of printing upon the condition of the world, can scarcely be exaggerated or exhausted. Its influence upon all arts and sciences—upon every physical, intellectual and moral resource—every social and religious interest—upon intelligence and freedom—the refinement and happiness of mankind—upon all mind and matter, is simply incalculable.” Great moral thoughts and ideas have lifted society from the rough state of barbarism and placed it upon the high and beautiful plain of christian civilization. The art of printing, therefore, may justly be styled a lever of unparalelled power. Its grand work is to multiply, perpetuate and send forth thoughts and ideas for the multitude. Through this agency the doctrines of the Cross are made known unto the uttermost parts of the earth.

The power of the religious press can never be told. While we would not detract from the secular press one iota, still we claim superiority for the religious press over that of the secular. Their use, it is true, is essentially the same—namely, the diffusion of knowledge. The marked difference is seen in the

moral character of the knowledge propagated. The secular press is the great power that stirs the secular world. The religious press is the great power that reflects light upon the religious world. The secular press is the agency employed to dispel ignorance and enlighten the masses. The religious press is employed as the great educator in the usages and progress of the church, and in the doctrines of our holy christianity. The secular press distributes light to build up the nation in science, commerce, agriculture and to foster political parties. The religious press diffuses the salt of saving knowledge which preserves the nation from moral putrefaction. The power of the press is most strikingly exemplified when wielded in behalf of christianity. It could not be otherwise. Its invention seems to have been providential. It is a fact in history that the first printed book was a Bible. In this may we not trace the design of Providence in bringing this grand instrumentality into existence? It was for the advancement of christian civilization and knowledge. From the day of its introduction until the present, it has been a fruitful agency in the promotion of Christ's kingdom among men. Through its power, Bibles, religious tracts and books have been made cheap and abundant.

In the middle ages there were no books except in manuscript form, and the few that existed cost so enormously that the rich only could purchase them. A manuscript Bible then cost one thousand dollars. Now printed Bibles, can be bought for twenty-five cents. This scarcity of Bibles in that day caused

the spiritual darkness in which the ecclesiastical tyranny of popery grew up. It was the religious press, in the hands of Martin Luther, that overthrew that monstrous system of iniquity. The great German Reformation, humanly speaking, could never have been accomplished without the aid of the press. When Luther posted up on the door of the church at Wittemberg, his "ninety-five theses," on the proposition which underlaid the Reformation, they could be read by only a few. But when they were published in the papers, they soon spread over the land almost with the velocity of electricity, and became the great means of rousing all Europe. The press sounded the trumpet notes of the onward march of the Reformation. By this, Luther, Melancthon, and their coadjutors sat in their studies and sent forth moral light, whose bright beams of scriptural holiness were reflected all over Germany.

The two Wesleys, John and Charles, the illustrious founders of Methodism, in the early history of the church, recognized the great power of the press in promoting the cause of Christ. John Wesley, before he went to Georgia, published but one sermon, and a revised edition of Kempee's "Christian pattern." Upon his return to England, and after his full realization of salvation through Christ, the great power of the press presented itself to his mind in a light in which it had never done before. He at once took up this great lever of religious progress and used it to the full extent of his ability.

In addition to his incessant traveling, preaching, epistolary correspondence, and the pastoral over

sight of those who had been brought to Christ under his ministry, in all parts of the kingdom, he pursued a course of literary labor unprecedented in his day or since. Among the first of his publications were three volumes of sermons, explaining with remarkable simplicity and strength the great doctrines upon which he had so often preached. Followed by these were a great number of tracts and pamphlets, original and selected. Some of these were extensively distributed, gratuitously, and all of them were admirably fitted to win souls to Jesus and comfort believers. It is a notable fact that great prejudice has obtained in the church against religious controversy. Mr. Wesley, it appears, however, left the example for his followers. He published a number of controversial works in answer to objections made by Dr. Church, and others, against his general proceedings and theological views. He also published a strong defence against the reasonings and bitter sarcasms of Bishop Lovington and Warburton. It is due Mr. Wesley, however, to say that there is no trace of history, so far as we know, showing that he had any special relish for controversy. What he did in that direction was in defence of truth and justice, and in the promotion of the divine kingdom. His great forte, as well as delight was in the field of practical divinity. Desiring that the writings of the elder divines, puritans and conformists, might be made available, he published selections from them in fifty volumes, under the title of "A Christian Library." They presented a beautiful and pleasing variety of style and man-

ner, and of biographical, didactic and practical composition. This compilation, after a lapse of several years, was succeeded by a monthly magazine, consisting of articles both original and selected, suited to the youthful as well as mature minds. Desiring that his followers should be an intelligent as well as a holy people, he published concise grammars of the English, French, Latin and Greek languages, also an Epitome of Roman history. He then published a history of England and also a history of the Christian Church in four volumes each. Followed by these was the publication of a compendium of Natural Philosophy in five volumes. This was done in order that persons of neglected education might have the means of acquiring useful knowledge at small expense of time and money. Mr. Wesley evidently anticipated the movements of more modern times. He was a lover of moral and sacred poetry. He advised the study of good poetry, and published three volumes, selected from the field of sacred poetry adapted to the cultivation of a healthy, religious sentiment. He also published portable editions of Milton and Young, with notes explaining difficult passages, and bringing to the attention of the reader the finest and most striking passages of the authors. Mr. Wesley ever believed and taught the great importance of a careful and prayerful study of the sacred scriptures, as the source and standard of all truth. He saw that a great want with many was the proper study of the Bible, and addressed himself to the task of publishing in a quarto volume an amended translation of the New Testament, with

explanatory notes. These were remarkable for their spirituality, terseness, and point. In three quarto volumes he published a similar work in the Old Testament. In all the history of the past we nowhere find an author who put greater stress upon the power of the press, and who did more to place within the reach of the common people a healthy, evangelical and useful literature. In all his works he occupied no neutral ground. Every thing he wrote and published was to contribute to the cause of truth and right, and add to the elevation and happiness of man wherever and whenever read.

The English Methodist publishing Concern originated with Mr. Wesley. There he published and sold his own books, esteeming it a great privilege to appropriate all the profits arising therefrom to the poor preachers and the cause of Christ. Not only did he cheerfully give all the profits of the establishment to the preachers and the Master's cause, but when the hour of dissolution came, he left his book establishment, and all belonging to it, in sacred trust for the use and benefit of the Conference. Its profits since then have been carefully distributed to the needy and aged ministers, the widows of ministers, and such other benevolent objects as those having charge of the trust have seen proper to recognize. The headquarters of this publishing house are No. 2 Castle street, City Road, and 66 Paternoster Row, London. It publishes a number of periodicals. Among this number we find *the American Magazine*, commenced by Mr. Wesley in the year 1777. It also sends forth a great variety of books

to supply connectional demands. It is at present under the management of Rev. F. J. Jobson, D. D., book-steward; Rev. B. Frankland, B. A., and Rev. B. Gregory, editor, subject to the Conference, and intermediately to the book committee, composed of officials and superintendents of the London circuits. They meet on the first Monday of each month to consider its interests. Eternity alone can tell the good which this Concern, established by Mr. Wesley himself, has done, and is yet destined to accomplish before the end of time. Much more might be said, and many distinguished authors, both in the ministry and laity, might be introduced in confirmation of the great power of the religious press. But we leave the subject with the reader, with this simple statement; that history, experience, and observation all unite in one voice in the establishment of the fact that the religious press is an indispensable element in spreading scriptural knowledge among the masses.

We now notice the relation the *Raleigh Christian Advocate* bears to the progress and success of North Carolina Methodism. It is generally conceded that the progress and success of a church will depend largely on her facilities for diffusing healthy and quickening knowledge. The adage that "knowledge is power" is true. It is also true that ignorance is weakness. An illiterate church has no aggressive force. On the other hand a church of intellectual culture knows how to use the best methods of extending its principles and usefulness. This proposition is clear; it needs no argument. It

must be equally manifest that the *Advocate* is an open and broad channel of communication to our people. It goes forth week after week filled with wholesome, edifying and saving knowledge. The reading matter of each issue is equal to a good practical sermon. More than ten thousand persons read the *Advocate* every week. This is a low estimate. No preacher, however learned, eloquent and gifted, in North Carolina, has such a wide field of usefulness. It is not in their power to sow the seeds of truth in so many minds and hearts in one week as is done through this medium. No other instrumentality pours so much light and knowledge on the varied enterprises of North Carolina Methodism.

Admitting the truism that "knowledge is power," what other force pushes the wheels of our progress so rapidly as the *Advocate*, the adopted organ of our Conference? The trumpets of a grand moral and intellectual resurrection are sounded in our midst, but what instrumentality is awaking the sleeping multitude so effectually as this? It is doing a great work in stirring the energies of the people to give of their substance liberally—to stand by our educational institutions—to defend our doctrines—to build up our Sunday schools—to check the demoralizing influences of the times, and spread the glory of Methodism from the sea-shore in the east to the mountains in the west. We know and rejoice in the fact that the religious influence at home, in the careful training of the rising generation, is a potent agency in building up the church. Godly households are really the nurseries of the church. Here

the *Advocate* has its place and exerts a saving influence on the families where it is taken. It is food by which their minds are nourished—a telescope through which they look out upon the great movements of Methodism, and an anchor which binds them to the doctrines, usages, polity and communion of our church. Such a paper is indeed to them a garden of Methodistic fragrance—a stream spreading fertility and moral beauty through the domestic borders. It is a lamp radiating light and cheerfulness in the home circle.

That power which determines the faith and sentiments of fathers, mothers and children, to revere and love the Methodist Church, is obliged to be conceded a leading element in its progress and success. Our doctrine of free salvation—our itinerant method of spreading this free grace—the glowing experience of our people—the earnestness of our ministry—the preeminent adaptation of our whole ecclesiastical machinery to reach and convert the masses, and the marvelous progress of our church, arrest the attention and win the hearts of the people as soon as they get a proper knowledge of them. The mere publication of these things adds much to the development of our resources as a church and Conference. To know Methodism is but to love it. The *Advocate* publishes to the world all these characteristics of Methodism. It is the medium through which the interesting proceedings of our District and Annual Conferences, the accounts of revivals, college commencements, missionary enterprises and historical sketches of preachers, are

made known to our people and to the outside world. It presents a living picture of Methodism, photographed upon its consecrated pages, to be seen and read of men. It gathers up the current material from which a permanent future history of North Carolina Methodism is to be written.

With these substantial facts standing out thus prominently before us, we ask, who in the church can but recognize the importance of a denominational organ? And as the Methodist Church is the leading denomination in the State it is at once apparent that she must, of necessity, have her organ. Every cause needs the power and influence of the press to advocate its claims. It is indispensable to its progress and ultimate success. Even Infidelity and Spiritualism have their organs, spreading poison through the land. Surely then, no one, however obtuse he may be, can fail to see and recognize the absolute necessity, and unmeasured utility of the *Advocate*, consecrated, as it is, to advance the multiplied interests of our beloved Methodism. What a grand system of christianity does Methodism present to the world! It is founded in the great doctrines of the Bible. Its rainbow of free salvation spans the globe from pole to pole. It is a system which presents the extent of the atonement as a shoreless ocean, where all of Adam's descendants may wash in its cleansing waters. As a church her breathing prayers have rolled up to heaven as a cloud of incense, bringing back showers of blessings upon the nations of the earth. Her songs have swept around the world, carrying joy and unction

to desolate hearts. Her progress and success have risen upon the land as the morning sun, shedding radiance, beauty and fruitfulness all along its ascending course, and is destined to culminate in power, and pearly splendor upon earth's teeming millions. The chief work of the *Advocate* is to publish to the world this grand and glorious system, and to magnify its power and set forth its progress in the conversion of the world. *Sit perpetua!*

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